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The Second Number of the *Indian Evangelical Review* will be published in October. It is expected to contain papers from Dr. Murdoch of Madras, Rev. Messrs. Kerry and Payne of Calcutta, Rev. Drs. Phillips of Midnapore and Mason of Burma, Rev. T. P. Hughes of Peshawar and others. Among the subjects upon which we hope to present articles, either in the second or succeeding numbers, are, Relations of Native Agents to Foreign Missions, Self-support, Education in Bengal, Tours and Village work, Rendering of Christian terms in the Indian languages, Roman Catholicism in North India, Positivism, Buddhism, the Afghans, the Garos, &c.

Contributors are requested to avoid the use of words and phrases from the Indian languages; to conform, so far as possible, to the method of transliteration known as the Jonesian, except in cases where the spelling of a word has been otherwise settled by usage; to write on only one side of the paper, and to *fold* rather than roll their MSS. when despatching them by post.

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THE
INDIAN EVANGELICAL REVIEW.

No. I.

JULY, 1873.

Art. I.—THE MISSIONARY CHARACTER OF PAUL.

By the Rev. James Ross, Calcutta.

The life of the Apostle Paul must ever be a model for the Christian Missionary. He, more than any of the apostles and disciples of our Lord, was the Christian propagandist, and was the first of them all who set himself resolutely to the work of seeking to extend the knowledge of Christ beyond the borders of Palestine. His dedication to the work of preaching the Gospel to the Gentiles, even at the very hour of his conversion; the second solemn command he received from God, while he was praying in the temple, "Depart, for I will send thee far hence unto the Gentiles;" the fact that his very first efforts as a Christian worker were directed to the Hellenistic Jews at Jerusalem, many of whom had come from far countries; the special separation of himself and Barnabas by the Divine Spirit and prayers of the brethren to the work of preaching the Gospel in distant lands; and, finally, the remarkable success which attended his labours;—all these circumstances point to Paul, not only as the first, but the greatest Missionary that has ever gone forth from the Christian Church. study of his life, as a Missionary life, ought, therefore, to . profitable.

We shall, first, consider the extent and kind of work the Apostle was enabled to accomplish; and then consider the

personal qualifications he possessed and the special methods he followed as a Missionary.

The geographical extent by the Apostle's labours alone may give us a high idea of his devotion to his work. "Who," says Adophe Monod, "was the sower of this healthy seed of eternal life, of which the field was the Pagan world? Ask at Ephesus, who gave it a Christian Church? and Ephesus will answer, the Apostle Paul; at Tarsus, the Apostle Paul; at Thessalonica, the Apostle Paul; at Athens, the Apostle Paul; at Corinth, the Apostle Paul. Does this enumeration fatigue you? Let us shorten it: Salamos, Paphos, Antioch of Pisidia, Iconium, Lystra, Derbe, Perga, Troas, Philippi, Berea, Cenchrea; Galatia, Phrygia, Mysia, Pamphylia, Cilicia, and many other places;—at all the same answer will be given—the Apostle Paul; and as to the two great capitals, the one of the Grecian East, and the other of the Roman West, Antioch and Rome, although you cannot say that the Apostle founded their Churches, they will tell you that his teaching has so confirmed them that they consider him as having founded them more truly than the founders themselves; the one, that he has many times exhorted them concerning the Saviour, and the other that he visited them twice, after having nourished them by that Divine epistle which Chrysostom called 'the Golden Key of the Scriptures.'"

But the mere geographical extent of Paul's labours, though it may give us an idea of the untiring zeal that animated him, and that made such a demand upon his physical endurance, does not of itself indicate the real nature of his work. Many a preacher of the Gospel may travel over ground extending to thousands of miles, and do less real effective Christian work than another man who may never go twenty miles beyond his dwelling. Very often, indeed, the extent of ground travelled by a missionary indicates weakness and failure, rather than success; his labours are, it may be, desultory and unsystematic; and if his work were concentrated within narrower limits, it might be greater in its results. The marvel in connection with Paul's work among so many peoples is, that it was eminently successful in each case. He left the impress of his teaching upon them as vividly as if there had been many years of labour given to each of them. A stranger passing through the scenes of the Apostle's labours would have thought that Paul had lived a lifetime in each place,

instead of only a few days, or months, or, at the most, a very few years; so deep and abiding were the impressions produced by his teaching.

But the most striking characteristic of Paul's Missionary labours was that they resulted in raising a band of Christian pioneers, imbued with the spirit of the Apostle himself. Those who, by the grace of God, owed their conversion to his teaching and guidance were not mere passive disciples, who received the Word for themselves, and rested in the joy it gave. But, as a rule, they became zealous propagandists of the truth of the Gospel. Let any one read the references in Paul's epistles to individuals to whom he sent his salutations, and this fact becomes apparent. There were Priscilla and Aquila, Paul's "helpers in Christ Jesus," to whom not only he gave thanks, "but also all the churches of the Gentiles;" Mary, "who bestowed much labour on" him; Tryphena and Tryphosa, "who laboured much in the Lord," and "the beloved Persis," of whom the same noble testimony is given; Timotheus, who was his "work fellow;" the house of Stephanas, who had "addicted themselves to the ministry of the Saints;" Epaphras,[1] "a servant of Christ," who had great zeal "for those in Collosse, Laodicea, and Hierapolis; Archippus, who was counselled, "to take heed to the ministry which he had received in the Lord that he fulfilled it;" and many others whom he saluted as his "fellow-prisoners" and "fellow-labourers," and "beloved in the Lord." Not only was this testimony given concerning the zeal of individuals, but he was able to speak also of the devotion aud missionary spirit of churches. For the "saints" at Rome he thanked God through Jesus Christ for them all, that their "faith was spoken of throughout the whole world;" of the Corinthians he said that in "everything they were enriched" by God "in all utterance and in all knowledge;" and of the churches in Macedonia, that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." All these and similar references indicate the fact that the Apostle was not only a missionary himself, but that he aimed at founding missionary churches, and inspiring men with the same zeal for the extension of Christs' kingdom that he himself possessed. And we believe there is nothing connected with Paul's labours that more manifestly declares the character

of his preaching and his dealing with men's consciences than this display of missionary zeal among his converts. There must have been many solemn appeals addressed to them on the duty of giving to others the same Gospel they had received for themselves. The love of mankind, his high sense of the value and greatness of souls, and along with this the "the love of Christ" as a "constraining" influence to all works of love for men's souls,—all this must have been kept constantly before the minds of his hearers; for their after fervour and devotion were undoubtedly the fruits of such teaching as this.

Moreover, the Apostle seems to have aimed at seeking such results of his preaching, not only because they were regarded by him as the proper outcome of strong faith in Jesus, but also because the exigencies of the time demanded missionary churches. The Apostle recognised the fact that he and his fellow-workers were pioneers of Christianity; and that, above all things, the work in which he was engaged must be carried on by others. It was, therefore, an important part of his policy as a leader to raise up and qualify others for being leaders of men. And thus he gathered around him such men as Timothy, Silas, and Epaphras, and many more like-minded—men who were not simply infected by the missionary zeal of the Apostle, as all disciples are affected by whatever is prominent in the character and teaching of their master; but men who seem to have adopted the Apostle's missionary policy and principles as a part of the special teaching he gave them. Their first step was to give themselves to the Lord, and then to bind their hearts to the Lord's command, "Go ye into all the world, and preach the Gospel to every creature."

What these missionary churches did for the propagation of the Gospel, the history of early Christianity strikingly shows. It was through them that the generation of believers rose who bravely withstood the opposition of the enemies of the cross, and of whom thousands sealed with their blood their testimony for Christ. During the first three centuries of the Christian era, the special missionary teaching and influence of Paul remained and bore abundant fruit in the devoted zeal with which thousands of believers forsook home and friends and carried afar the Gospel of Christ. And whenever and wherever there has been a revival of the same missionary spirit, the writings and the example of the Apostle Paul have been at once resorted to

for stimulus and guidance in carrying on the great work of extending the kingdom of Christ.

In order rightly to estimate the extent and kind of work done by the Apostle Paul, it is necessary to have some idea of the state of society at the time and in the places where he preached the Gospel. To give this at length would be beside the purpose of this paper, though the study is an important and interesting one. We believe, however, that a careful study of contemporaneous history will show that, though in many respects the age in which the Apostle lived was one in which the way seemed prepared for the introduction of Christianity, owing to the very exhaustion of old religious beliefs, and the weariness and disgust of men with them all, yet there were as great difficulties in the path of a pioneer of the truth as there have been at any subsequent period in the history of the Church. Judaism had fallen into that condition of mere ceremonialism which, though it usually is the mark of real decay, yet makes men blind bigots, more intolerant in their opposition to change or reform than men who are guided by reason, however wrongly. For men hold far more tenaciously to religious forms and traditions than to religious beliefs in their intellectual form; and they practise the former long after they have given up the latter. The Rabbis (or "scribes") had become a powerful body, and had immense influence with the people, not only in religious, but in all public and social matters. It was their interest to maintain their order in its power, and as it had risen to influence by their professed reverence for the law of Moses, and by their labours in expounding and enforcing obedience to it, they had all powerful motives to oppose a contrary teaching. The law—including all the "traditions of the Elders"—was their religious symbol, their creed. Ignoring the prophetic and other writings of the Old Testament, the Rabbis sought above all things to be "doctors of the law," and persistently aired their pedantic learning by far-fetched interpretations and grammatical subtleties. In addition to them were the ascetic Essenes, the sanctimonious Pharisees, and the free-thinking Sadducees. Outside the Jewish community in Palestine, other tendencies were at work. Neo-platonism, a mixture of Platonic philosophy, oriental pantheism, and Jewish asceticism, had its followers among the Hellenistic Jews. And there was also beginning to be manifested that mysticism which

received its development at a later period in Kabbalism.[1] In both these tendencies—for in the time of Paul neither of them had developed into a system—there was a pantheistic and mystical element, and a very near approach to the Brahmanistic idea of human perfection, viz., the loss of individuality, and the annihilation of all things and beings except union in pure thought with the absolute God. While the propounders of these follies all professed to adhere to the Old Testament, they really showed how little they reverenced it themselves, and they did much to shake the faith in it of others. Thus, the Rabbis degraded religion to a mere system of dry legalism; the Essenes and Pharisees did as much to bring their religion into contempt as did the ascetic monks of a later time; the Neo-platonists tried to infiltrate a foreign philosophy into the Divine Word, and recklessly misinterpreted it to serve their own purpose; and the mystics so obscured the Divine Word by their allegorical interpretations that its plain and simple meaning was the last to be adopted.

These were the doctrines and beliefs Paul had to meet with in his missionary efforts among the Jews, both in Palestine and elsewhere. Nor, when we glance at the condition of the non-Jewish communities, do we find his difficulties lessened. Asia Minor, the scene of his greatest labours, was inhabited by people utterly given over to religious superstitions, and closely resembled the India of the present day. "After Palestine" says Renan, "Asia Minor was the most religious country in the world." There was almost all possible variety in the religious beliefs and worships of the people. Every city of importance had its favourite cult, and every person had his favourite deity. There was still prevalent among the people the belief that they were descended from the gods. Hence the readiness with which the people of Lystra flew to the belief that the Apostle and his companion were gods descended in the likeness of men, Zeus and Hermes. Hence, too, the adoration of the tutelary deity of Ephesus,—Diana. In some cases the heathen superstition was kept strong and popular by the presence of some great temple, as in Antioch of Pisidia; in others, as in Phrygia, the power and influence of the priests were political as well as sacerdotal, for they ruled the people as sovereigns; and in other cases certain cities

[1] See under *Kabbalah*, Kitto's Cyclopædia.

enjoyed great celebrity as shrines, to which thousands resorted on pilgrimage from all parts of the country;—such were Venasa and Comana. In fact, the state of the people in Asia Minor at the time of the Apostle Paul was singularly like that of the people of India at the present day. Their religious beliefs had degenerated into mere superstitions. Holy places of resort for pilgrims were abundant. Religion, such as it was, had become interwoven with the life of the people; their games, amusements, and all kinds of festivities had a religious character; base pleasures were indulged in under the sanction of Venus and Bacchus, just as Hindus can always find some approving deity to smile at their degrading vices; and long after the religion of the people had ceased to have any hold or influence upon their intellect, it remained strong in its influence on their social life as a degrading superstition.

Where such influences as these were not at work, there were others equally hostile to Christianity. Where superstition did not make men bigots, utter want of religious belief of any kind made them scorners. Many in Asia Minor and elsewhere, as now in India, had fallen away from the old superstitions, but had put nothing else in their stead. Their philosophy helped them but little. The teaching of Socrates, Aristotle, and Plato had shaken to the foundations the belief in polytheism; but their philosophies, though destructive enough in reference to existing beliefs, had no constructive power. Even their most illustrious followers found the region of philosophy so high as to produce a kind of mental giddiness, and Cicero himself, in his treatise on "Divination," though he powerfully assailed paganism, destroying it piece by piece, yet, in all its accumulated ruins, he found no materials for a new edifice, but complained bitterly that he doubted every thing—even himself—"*Et mihi ipsi diffidens.*"[1] No wonder, then, that less earnest and less capable men should have yielded themselves up to a hopeless unbelief, and that Paul had to preach the Gospel to many like-minded with those whose creed was summed up in the words, "Let us eat and drink, for tomorrow we die." The purer teaching of Seneca had but little influence on his generation; and even he halted sadly in his teaching, when he had to speak of suicide as the last refuge from dishonour and sorrow. A morality

[1] *Pressense's Historie de Trois Premieres Siecles de l'Eglise Chretienne.* Premiere Serie, p. 229.

(and let us remember it was the best and purest of the time) that had no better word to say to humanity than that it was a brave and virtuous act to take the life which God had given rather than show the greater courage of bearing its ills, was but a poor result of the best of good that man of himself could produce. *Ex uno omnes disce.*

Let us not forget that in addition to all these obstacles in the path of the Christian missionary there were others arising from the social and political condition of the people. Nearly one-half of the people were in a state of slavery, and slavery sanctioned by religion: the temple at Venasa had three thousand slaves attached to it, and that of Comana in Cappodocia, six thousand. Woman was degraded, and prostitution was elevated to the service of religion. Domestic life was corrupted by familiarity with the grossest vices in the name of religion. The sacredness of human life was outraged by gladiatorial shows, and by heartless cruelty to captives from foreign lands. Men vied with each other in unmanly sycophancy before their superiors, and the emperor was worshipped as a god. In truth, a less favourable soil for planting Christianity could hardly be imagined; for all the manliness and severity of the Christian virtues must have appeared most unwelcome to peoples who had sunk into enervating luxuriousness in their living, and had long lost the ordinary social and political virtues which sometimes survive the decay of a religious system.

Whatever, then, was in favour of the introduction of Christianity, it was certainly to be found in no existing beliefs or teaching. Rather, we should say, the preparation for Christianity was the *need* of it—the strong crying want that had been created by the failure of all men's best efforts and highest teachings, and which had left them in blind unreasoning superstition, or in blank despair. That was, indeed, an opportunity for Gospel teaching, so far as concerned those earnest souls in all lands and ages who are to be found seeking the good according to the light they have; and to such the preaching of Paul must have been peculiarly welcome; but superstition and infidelity have a mighty influence on the masses, and have proved the strongest forces that Christianity has had to meet. Those who have ceased to exercise reason with regard to religion are not readily disposed to accept a new religion that appeals to the intellect as well as the heart of man;

and those who have parted with all religious belief are only ready to treat the new religion with the same scorn with which they regard the old.

The working field of Paul, the missionary, has thus a most striking resemblance to that of missionaries in this Eastern land. In truth, we believe there is hardly any kind of opposition, or cause of discouragement, that missionaries of the present day meet with which was not familiar to the Apostle. He had to contend with caste influence among the Rabbis and Pharisees and among the Greco-Roman colonists of the chief cities of Asia Minor, whose pride was manifested in their sharp social separation of class from class; he had to bear patiently with the intellectual dullness of the mass of the people, degraded by ages of gross superstition; he had to bear the scornful laugh of those who had parted with religious belief of any kind; and to guide back to truth and God those whose practical Atheism had, as its shadowy creed, an "unknown God." What, then, were the spiritual forces in the life of Paul, and the principles and methods by which he was guided, in his missionary career? For, since he was enabled, under God, to raise up and guide fruitful churches in a most unpromising soil churches from which the Gospel extended throughout the world, and whose spiritual life and power have ever been recognised by Christians as exemplary to them all—the life and character of the man who was God's chief instrument in this great work, ought to be carefully studied by every one engaged in similar work.

The most prominent feature in the character of Paul was his intense earnestness; and we should only be following suit to many were we to dwell upon and magnify this earnestness as one of the main causes of his great power as a preacher and missionary. But it may be well to regard Paul's earnestness as an effect as well as a cause; more profitable to consider it in its origin as the result of mighty influence on his whole being, than to dwell on its various phases and manifestations. For Paul's earnestness and zeal were strong because of what Paul felt and believed concerning God and man. The strength of his convictions was the real secret of his power. He believed, and, therefore, he spoke; and so spoke as almost to force men to hear and believe what he had to say. Divine love and human need,—these were the two great articles of his creed, and all other beliefs he had sprung from or were

associated with these, to him, correlated truths. He had a clear, distinct, and full belief in the love of God and the guilt of man; and his earnestness as a preacher and servant of God was simply the expression of this belief—the measure of it. Jesus Christ gave him the knowledge of the Divine love, for He was "God manifest in the flesh"; and Paul regarded Him not only as Divine, but as God's revelation of God. The whole of Paul's religious beliefs, affections, and motives circled around Christ. All that he desired to know of God, or did know, he knew in Christ. He had endeavoured most earnestly to know Him, to understand Him. Christ was the object of his constant study and loving contemplation. And, more than any man since his time, did Paul understand Christ. No man ever came nearer to the great heart of the Redeemer than he; and no man brought away with him from his fellowship with Christ more of His spirit, or had a keener sympathy with all that was Christ's. If the veil that has been cast over those three years that Paul spent in the wilderness of Arabia were lifted up, and if the habitual devout contemplations of Christ with which he was wont to occupy his mind in his solitary journeyings, or in the intervals he now and then had from active labour, were fully known to us, we should find that the Apostle's right arm of strength was in his study of, and fellowship with, his Divine Master. For only the most thorough acquaintance with Jesus—only the fullest understanding of Him and His work, and the deepest sense of indebtedness to Him as a Saviour, could have created the intense and passionate love that is expressed in his Epistles, and doubtless was a chief characteristic of his preaching. "Passing the love of women," and all human loves, was his love for Christ. It was, in truth, his "ruling passion," strong in life and in death.

But while thus Paul's love to Christ was the cause of his great earnestness, it must not be forgotten that it was an affection with which the mind, as well as the heart of the Apostle, was concerned. It was no mere vague sympathy with all that was morally excellent and beautiful in Christ's character. Paul's devotion arose from his knowledge of the "love of Christ" to him. And concerning this Divine love he had very clear and definite convictions. It was not the love that a teacher has for his disciples and which begets a corresponding love in return. Great masters receive more of reverence than love from their disciples; and

as Paul had never enjoyed the personal teaching of Christ, had not those opportunities of personal intercourse with his Master by which love is ever begotten in a pupil; his extraordinary expressions of love to Him are unaccountable on this ground. Moreover, if Paul adored the master for His "love" in giving him His high moral and spiritual teaching; in showing him how to live a purer and better life in this world, he uses a word which we feel bound to say, has never been used in a similar connection before. No great master has ever thus been spoken of by his disciples, certainly not by disciples who never enjoyed personal intercourse with him. Great teachers have been regarded with feelings of deepest reverence by their disciples, have been esteemed able, noble, and good; but we shall in vain ransack history to find a disciple speaking of a master's highest and most attractive feature of character as his "love" for his disciples—disciples, too, whom he had never seen. So, that "love" which Paul saw in Jesus to him was a love that far transcended that by which a great teacher seeks to elevate and instruct the minds and hearts of his disciples. It was a love that conferred more tangible and valuable benefits than these. The Apostle regarded Christ as a Saviour; and His Divine teaching was valuable to him as the teaching of "salvation"—"the faithful saying, that Christ Jesus came into the world to save sinners, of whom he was chief." We are not now defending this as the true view of the work and character of Christ; the readers of this *Review* require no such defence. We only assert that this was Paul's conception of Christ; that only such a view of Christ would justify the use of the word "love" and other terms equally fervent and passionate applied by Paul to Christ; and that only the conviction of Christ's love having bestowed on the Apostle some great and wondrous blessing could have called forth the intense returning love, gratitude, and devotion that were characteristic of him.

The Apostle was nothing if not "dogmatic" in his beliefs concerning the "love of Christ," in "bringing salvation" to him and to "all men." And that "salvation" was as clear and distinct to him as anything could be. It was deliverance from the "curse of the law," by Christ's being "made a curse for us;" it was "redemption through His blood, even the forgiveness of sins, according to the riches of His grace." God "set forth" Jesus Christ "to be a propitiation through faith in His blood, to declare His right-

eousness for the remission of sins that are past; to declare, I say, his righteousness, that He might be just and the justifier of him who believeth in Jesus." "Dead in trespasses and sins"—that was the condition from which Christ delivered believers in Him; "reconciled to God through the death of His Son"—that was the condition into which He brought them. Around this great Gospel truth of "salvation through the blood of Christ" are gathered all his other beliefs and doctrines. It gives meaning, force, and consistency to them all.

The intense earnestness of the Apostle had then its cause not only in his love *to* Christ, but in his vivid realization of the "love of Christ" as manifested in humiliation, suffering and death for the salvation of human souls. As we see the secret of his earnestness and devotion in his sense of the love of Christ, so also must we regard that love as realized by his conceptions of the benefits flowing from it. The Apostle's returning love to Christ must not be regarded by itself, but studied in all its aspects, and especially as the result of a "rational" view of the character and work of Jesus. Had Paul used his intellect less in the study of Christ, he would have lacked earnestness and spiritual power proportionately; and the "very" theological and dogmatic teaching of the Epistle to the Romans is as much and truly an expression of his sense of the love of Christ as the most earnest and impassioned appeal he ever addressed to a living audience.

Paul's great devotion to the work of the Lord, then, arose from his rational love (it is a pity the word "rational" has come to have an equivocal sense)—a love arising from his full knowledge of Christ in all the aspects of His Person and work, and this "knowledge" again, being the result of most earnest study and contemplation of Christ, and unceasing prayer for Divine aid. Into the question of how far his full (we use the word in a comparative sense) apprehension of Christ in all His relations was the result of his own naturally great intellectual power, his keen moral and spiritual sensibilities, and how far the result of special Divine illumination, we cannot now enter. We wish only to point to the fact that clear, distinct, and comprehensive views of the Person and work of Jesus, and a deep and full sense of His great love—the love that quickens to all earnestness and devotion—are inseparable. Our love to God will be just in proportion to our "thought" of

God and His love. Well-defined beliefs concerning God in His relations to man, in other words, a distinctive "creed," are at the foundation of all true earnestness in the Christian life. We do not now deal with the question of whether a theological creed fosters bigotry and narrowness of mind; we simply state what few we think will deny, that without this creed,—these distinct beliefs concerning God—no man will work, suffer, or die for the love of God or man; and that all such intense earnestness as Paul possessed exists only among men who in heart and soul "believe" in God's love in Christ as a love that rescues men from everlasting perdition, and gives them "an inheritance incorruptible, undefiled and that fadeth not away." A view of the love of Christ that covers less than this, by so much lessons the capability of having such intense devotion to his work as Paul manifested. Men may preach a smoother and vaguer Gospel than this to their fellowmen; but the minister or missionary who, in his teaching lessens the danger of the sinner and the blessings of the believer in Jesus, will utter a feebler appeal to men, and have less devotion to his work, less earnestness in his life, than he who gives forth the full warning cry of the Gospel to men as "lost and ruined by the fall," and who fervently and lovingly offers in God's name to him "who believeth in Christ" "everlasting life."

The distinct *end* that Paul proposed to himself in preaching the Gospel was also a great cause of his zeal and devotion in his work, and chiefly formed and regulated his *method* of work as a missionary. That end was no other and no less than the conversion, the salvation, of human souls. A careful study of all his writings and the records of his preaching given in the Acts of the Apostles must convince any unprejudiced reader of this. Alike when he tells the Jews that through Jesus Christ they could be "justified from all things from which they could not be justified by the law of Moses," and when he comforts those who had believed in Jesus by reminding them that there was "now no condemnation to them which are in Christ Jesus," he emphatically declares the same great truth. Whatever words and phrases he used to describe the actual condition of men, there was one sad and thorough conviction underlying them all—that men were "guilty before God," and, accompanying this, the equally profound conviction that the same guilty men could be "justified freely by His grace, through

the redemption which is in Christ Jesus." And these two states were to the mind of Paul in most vivid contrast. It were difficult to say whether man's utter wretchedness in a state of nature, or his unspeakable blessedness in a state of grace, more powerfully affected the mind of the Apostle Paul. But the very oppositeness of the two states became to him a most powerful motive to exertion, and gave a directness and definiteness to his method of work that largely contributed to his wonderful success. All of zeal that the most profound pity for men could inspire, and all of loving ambition that a desire to bring men to the great Father through His Son could yield, were characteristic of his work. Whatever interpretations some men may give of the words of Paul in which he describes the opposite states of men as "lost" and "saved," all must agree in this, that this conviction of the awfulness of the one, and the blessedness of the other, were as deep and thorough as ever possessed the mind or heart of man. And in a study of the power of Paul as a missionary we are chiefly concerned with the strength of these convictions; more so than with the matter of them. Theologians of all schools may speculate as they may as to the exact meaning of such terms as "sin," "guilt," "perdition," on the one hand, and "righteousness," "forgiveness" and "salvation" on the other; but in a study of the character of Paul as a christian believer and worker, we are chiefly concerned to say, and all students of Paul's life will agree that we can say, that the ideas in the mind of Paul which these opposite terms expressed possessed and filled his soul with as deep sorrow and pity, and as great joy and gratitude as that great soul was capable of containing. Pity for man and love for God—these were the great spiritual forces that made the Apostle the strong man he was.

The measure of any man's earnestness and devotion in the work of the Lord will always be the degree of the fulness and vividness of his conceptions of sin on the one hand, and of "righteousness in Christ" on the other. As the difference between the two is lessened or magnified so will be the zeal of the man who works under their influence. And thus when the work of missionaries of the cross is marked by feebleness and lack of zeal, we may not doubt the great cause lies in the vagueness and imperfectness of their conceptions of man's need and God's remedy. How these ideas are so feeble, and how they are to be enlarged

and strengthened, is a question that does not properly lie within the scope of this paper, which professes to deal only with the proximate causes of the spiritual power that was manifested by Paul. But we may say, in passing, that we believe the spiritual feebleness of many, in all that concerns Christian work, is largely owing to culpable neglect of the means and opportunities God has placed within their reach. It is most true that there cannot be aught of real, earnestness, or power in Christian life or work without the all-subduing and all-pervading energy of the Holy Ghost. All true workers for God "*receive* power," they do not create it. But while this is undoubtedly true, it is true also that the Divine power comes by certain channels, which ought to be well known to us. It comes by prayer, but prayer is not a passive state which God creates for us, but an active duty, which we are bound to perform. It comes by "the word," but by the word as known, studied, and understood. No man can expect a Divine illumination who is a listless and unsystematic student of the word. Light from above comes in the search for it, in the crying for it. God's spirit never does for us what we can do for ourselves; and we *can* study the word, we *can* give our intensest human thought to Christ, we *can* think, and think earnestly, of man's woes and God's love. Our effort will be the opportunity for God's help being given; and God's great thought of his own love for sinful man will become ours just as we think and pray in the lines in which the Divine Spirit moves and works. Therefore, we think there ought to be no more diligent students of the Bible, or more earnest thinkers of Jesus, or more profound observers of mankind, than Christian missionaries, and this, not only because they need all the Divine knowledge they can obtain, and ought to be fully fitted for dealing with all classes of men, but, and we had almost said chiefly, because they need the soul-filling earnestness and intense devotion which come by devout and intelligent contemplation of Christ, and deep thoughts of man's need.

A striking feature in the character of Paul was his *love of man*, and we regard it as one of the great powers of his Christian life. "Forasmuch then as we are the offspring of God" was his high argument with the scoffing Athenians. He magnified the greatness of man, fallen indeed, yet great in his fall, "even," says Pascal, "as the ruins of a great temple proclaim its former magnificence." But his greatest concep-

tion of man's value was doubtless obtained by the teaching of Christ. Men were precious to God, and, therefore, to him, because for them "Christ died." He could conceive of no higher or grander idea of the value of a soul, and the reverence due to it, than was expressed in God's love and sacrifice for it. "Destroy not him with thy meat for whom Christ died." No one was too mean to be beyond the reach of the love of God, or so worthless as not to be worthy of God's greatest sacrifice. It was, therefore, in the Gospel that Paul got his full idea of man's worth, and from it, by Divine teaching, that he obtained that deep sympathy with all that is human, that love of man, which became a main element of his great power in dealing with men as a Christian missionary. Now, this love of man is a chief qualification for any moral or religious teacher; and not only for them, but for all who would powerfully impress the minds of their fellowmen in any capacity, or would in any sense become leaders of men. It is by it alone that we can obtain that keen insight into human character which enables us to understand human wants and be best prepared to meet them; it is by it, too, that we shall be able to draw men to us and our teaching, for the truth is never more powerfully spoken than when "spoken in love"; and by it we shall possess that patience, courage, and hopefulness in our work that all missionaries of the Gospel so very much require. "Humanity" has become the cry of a school of philosophers who have given up the great truths of Christianity; but is the privilege of the Christian worker that he also can utter it, and with greater earnestness than they. For the preacher of the word, such as Paul was, has a love for humanity which the deepest convictions concerning man's depravity cannot quench, but rather strengthen. And even as all great love looks further and deeper than the degradation of the loved one, so the high and moving example of Jesus teaches us to think lovingly of what man is capable of becoming as well as of what he is. The sympathy of a kindred nature, too, will strengthen this love—the remembrance of how near the best and worst of men are when judged by the perfect mind of God. A sense of double kinship to man will thus go far to intensify our love to the race—kinship in nature, and kinship in being objects of the common love of God, equally undeserved by all.

Do we not need this love of man in its strongest form?

For patience, forbearance, and perseverance amid manifold discouragements? To go forth on the work of a missionary to the heathen from a cold sense of duty, and to meet the stern demands of conscience, is to go forth in weakness, and without the powerful stimulus that sooner or later the missionary will find no mere sense of duty will supply. The sense of duty may strengthen a man to contend with the forces of nature, or bear many physical hardships, and to have unwearied patience till his work be done; but in dealing with men as moral and intelligent beings, in seeking to gain their thought and will and affection to a "more excellent way," more than duty is required. For the work must be done in a certain *manner* and *spirit*, and these are of the heart more than of the conscience. If men seek to convince men of God's love, that love must be brought to them in the love of the preacher, teacher, or benefactor who seeks to gain them. The strongest moral force in human society is not duty, but love; for parental devotion to children springs not from the conscience but from the heart; the bond of friendship is not duty, but love; and the bread that is given to feed the hungry from a cold sense of duty has not the sweetness of that which is given in sympathising love. The shrinking aversion that many a good man feels towards those of a foreign race, with different habits of life from those of his own, must be overcome at any cost, if he would gain men. By prayer, by earnest thoughts of the likeness of man to man, and the comparative insignificance of differences in race, colour, and habits, and above all by a heartfelt recognition of every man as a brother—of one blood with ourselves, of one immortal nature, and loved by one great God and Saviour,—by all such high and worthy thoughts of our fellowmen must we get into closer sympathy with them, a sympathy which they can at once understand and feel. To no one, after the Great Master, can we go for a better example of this than we find in the Apostle Paul. He had his instinctive aversions to overcome, stronger and greater in number than ours. For we can hardly imagine any greater sacrifice of feeling that was involved in the once proud and exclusive Pharisee mingling with men of all creeds and customs and nations, becoming all things to all men, that by any means he might gain some. But there was a greater power at work in him than all these. "And this I do for the Gospel's sake" are words that proclaim

how fully he had, by God's aid, brought every power and passion of his nature into subjection to the power of the love of Christ, and the love of man for the sake of Christ.

Of all men, the missionary must avoid the professional mode in his work; and he will never be able to avoid it unless he has a full-hearted love for the souls on whose behalf he labours. The bare Gospel truth, spoken clearly and forcibly, yet without the sympathetic love that men instinctively detect or miss, will never make converts to Christianity. The power of the preacher in gaining the personal love of his hearers or disciples is their best and most powerful introduction to the truth of the Gospel. They learn to love the truth because they first love the man who proclaims it; and the power of the Gospel in producing so lovable and beautiful a character as they see in their teacher is often to them, if not the strongest, at least the most striking proof of its having come from God.

The utter abnegation of self, the complete subordination of his whole nature to the work of the Christian missionary, and to the high ends Paul proposed to himself, are most strikingly apparent in the simplicity and severity of his mode of life and work. We must look away from the semi-professional and partly formal method of modern missions, if we would sympathetically study and understand Paul's missionary life. "We must not think of his missionary journeys as those of a Francis Xavier or a Livingstone, sustained by rich associations. The Apostles Paul and Barnabas resembled much more the socialistic workmen, spreading their ideas from one lodging house to another, than missionaries of modern times."[1] The Apostle journeyed from place to place, and ordered all his plans according to the opportunities he found of most effectively reaching men and commending his Gospel to them. There was no other purpose that more completely regulated all his work. To get at *men*, everywhere and any how—in their homes, in the synagogue, in the market place, in the jail where he was imprisoned; and to get at men most closely, so as to catch most directly the ear, the mind, the heart, the conscience;—this was his one aim and design. And to gain this, all else was given up; comfort, pleasant fellowship with brethren, and love of a particular place or people;—all were parted with. No trader ever planned

[1] *Saint Paul.* Par Ernest Renan, p. 55.

and schemed, or journeyed, or more keenly sought all information, in order to find the best market for his wares, than the Apostle did to find a good opportunity for preaching the Gospel, so that it might come to men "in power, and in the Holy Ghost, and in much assurance." Next to the Gospel, he studied *men*.

We cannot enter upon a consideration of some other subjects in connection with the Apostle's Missionary career which we had intended to take up, for this paper has already extended to too great length. But a careful study of the following points cannot but be profitable to our readers: (1) Paul's anxiety and care in training men to preach the Gospel, and to associate them with him in his work; a most important part of his Missionary plan; (2), the concessions he was prepared to make on behalf of those whose minds, though converted to Christ, were yet to some extent under the influence of former heathenish superstitions; and, (3), the importance he attached to, and the wisdom he displayed in, the organization of Christian Communities, so that they themselves might be encouraged and edified, and that from them might "sound out" the word to others.

Paul was emphatically a man of "one idea;" and as his "idea" was a great one it required, as every great idea does require, the whole powers of his intellect, and the whole fervour of his nature, to expound and propagate it. There never has been a greater concentration of all human energy, or for a greater and loftier purpose, than in the life of Paul. Let Christ be magnified in his body, whether by life or death, he cared not by which. Let souls be saved, then this work was done; and in this passionate desire he could even wish " to be accursed from Christ for his brethren, his kinsmen according to the flesh." Further than this, devotion could not go. But it is well for us that it went so far; for it reveals to us the intense love he had for men, his consuming desire for their salvation. And when we wonder at his great power and the success he achieved, let us remember it was the result of a consecration of the *whole* man, and that in whatever respect our work and success in it come short of his, it is mainly owing to our lack of full-hearted devotion to God and human souls. The words that Luther applied to Abraham we may apply to Paul, "If I had the faith of Paul, I would be Paul."

Art. II.—THE TRAINING OF NATIVE PREACHERS.

Looking over the field of India Missions, with a view to our future as well as present work, it is perhaps not too much to say, that our greatest want is the want of a large body of earnest and able native preachers of the Gospel. This we say with gratitude to God for the men whom He has already given us. There have been noble Missionaries from the first among the converts of all our Missions. One of the most encouraging features of the late missionary Conference in Allahabad was the number and ability, and missionary spirit, of the native Ministers and other Christian workers who were present. And in the ranks of our Catechists and Scripture Readers, and of our often disparaged Colporteurs as well, there are devoted men of God, faithfully and effectively preaching the Gospel of our Lord Jesus Christ. These men are the most convincing demonstration that it is not in vain to expect most useful mission agents from the number of our Converts, and the most powerful argument to induce us to engage more earnestly than ever in the training of a larger, and, speaking generally, more thoroughly educated and better furnished body of native preachers.

The foreign missionary finds himself hindered in a thousand ways from that access to the people which he seeks. The cares of station-work, the difficulties of a foreign tongue, the severity of the weather during a great part of the year, are among the least of his hindrances. He is not on the same plane with those whom he would reach. He does not think as they think, or feel as they feel. His entire education and culture, mental, moral and social, has been in a direction precisely contrary to theirs. His necessary habits of life are in many respects distasteful and repugnant to them. He cannot enter their social sphere; he cannot share their joys or their sorrows. He can speak to them, but it is with the voice of a stranger, and not a familiar friend, as when one calls to another across a great gulf. No wonder his voice falls dim and dull upon their hearing.

When the Prophet would raise the dead child of the Shunamite, it is narrated with instructive particularity, that he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the

flesh of the child waxed warm. The Prophet's staff had some time before been laid by his servant upon the face of the child, but there was neither voice nor hearing. It was only when the Prophet himself had not once, but twice, and, in the case of Elijah, three times thus compassed the child, that his soul returned and he awoke from the dead. Somewhat like this is the spiritual awaking, the conversion of the soul. Personal contact, the living upon the dead, the man of God with earnest prayer impressing himself, the ardour of his piety, the beating of his own quickened heart upon those whom he would arouse to spiritual life,—this is the great secret of success in dealing with souls. It is this personal contact which is the chief element in pastoral success at home; and it is the impossibility, except in rare and infrequent cases, of gaining this personal contact with the people of the country, which the earnest missionary feels most keenly, and laments most deeply, of all the trials of his position.

It follows that with equal piety and suitable training for their work, the people of the country must be more effective preachers than we can be. Especially those who have themselves experienced the darkness and deadness of heathenism, or the false and deceitful fire of Mohammedan zeal; those who have themselves traced every step of the way that leads from these to joy and peace in the faith and hope of the Christian. These men can sympathize with their fellows. They are familiar with their thoughts and feelings. They know the avenues that lead to their hearts. They need expose no stumbling block of foreign habits before their countrymen. The ways of the country are their ways. Its customs, so far as right and proper, are their customs. Its language is their mother tongue. Its climate is that to which they are born.

Nor is there that gulf between us and our converts, which there is between us and the heathen. They trust us. They look to us with a great desire for our confidence and sympathy. If we repel them, as sometimes may be the case, no wonder their hearts sink, and, deeply disappointed and grieved, they become estranged from us. But if we surround them with our love and repay their confidence with confidence in them, their whole hearts are at our disposal. They will eagerly receive, and, so far as they are capable of doing, will respond to our teaching. It would be difficult to imagine a more pleasing relation than that which may,

and often does, subsist between the missionary and his converts, the Christian teacher and his Indian pupils. We may make of them under God almost what we will.

What then is our policy? Evidently to engage these men in our work. To train them for the highest efficiency of which they are capable. To work with and through them. To support and uphold them. To put them forward in every way. To give them more and more of the great evangelizing work.

Our theory of missions is that of large and well manned central stations, each with its schools, its orphanage, its press or other industrial enterprises as may be required; and its staff of variously employed missionaries, managing and supervising the whole. Its catechists, a numerous body, are not settled quietly around the mission bungalows, nor detailed merely as personal attendants on the missionary when he preaches in the bazaar or visits the surrounding country. Under constant and sympathizing supervision they are at work here and there, two by two, or in some cases single-handed, in the neighbouring towns and in the centres of the rural population, wherever God may indicate in his providence an opening for Christian effort. Some are located in charge of permanent or temporary out-stations. Others are travelling from place to place, visiting the village bazaars, attending pilgrimages, conversing by day with men of leisure, at night gathering the villagers together for a service of singing and preaching and prayer; visiting thus every village and hamlet, seeking out, especially, thoughtful men or interested inquirers; returning often from these wanderings to the central station, recounting to sympathizing listeners their rebuffs and their successes, refreshing themselves by the prayers and the sacraments of the Church and the counsels of the missionaries, and going forth again from the hallowed fellowship of the brethren for more loving speech, more diligent effort to win souls.

There appears to be in some quarters a dissatisfaction with the system of employing Catechists and Scripture Readers, and a tendency to rely only upon what can be done by the missionary himself. This is greatly to be regretted. It is said that catechists are inefficient. But if so, why? Either unworthy men have been made catechists, or they have not been duly trained for their work, or they are not sustained and guided by a careful and judicious management on the part of the Missionary.

If this be the case, no wonder they prove unsatisfactory. But the fault lies not in the system. It is in our not carrying it out wisely. Given the right men, properly trained, and kept at their work with a wise and loving oversight, and these objections will not be made. Such men will be the right hand of our missions.

Should these men be ordained or not? In this we have no law to lay down. Each case should be determined on its own merits. We may here, as elsewhere, safely follow Scriptural precedent. Ordination is chiefly of officers over organized churches. We see nothing in the New Testament of a formidable body of ecclesiastics in preparation for a church not yet turned from idols to the Lord. It was first the church and then its officers, not first the officers and then the church; and every believer a preacher, as he found opportunity. The Apostles were but twelve men for the whole world, and their office was extraordinary, and as such handed over to none. When churches were formed, pastors and elders, bishops and deacons, were ordained over them; and when the work of organizing was greater than the Apostle to the Gentiles could perform, evangelists were set apart to his assistance. So now, when churches are formed which can make a fair beginning towards self-support, pastors should be ordained over them. When a native brother is qualified for the higher office of an evangelist (for so the Apostle puts it, "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers";) and the need of such a man is felt, let him be set apart to the office.

But it is better not to multiply unduly the number of ordained men. Preaching is not an office, but a work, and it requires no ordination to give it authority. It is better that ordination should be ordinarily determined by the call of God to an office which requires it, rather than by one's success in accomplishing a certain amount of study, or passing a certain series of examinations. Besides this, the respect which the office should receive, both among christians and those without, indicates that it should be given only to our most approved men. The Apostolic injunction "not a novice," was nowhere more necessary than here. Men of tried character, men whose gifts and qualifications for the sacred office have been attested by successful labors, and acknowledged by the whole community, men who have taken their stand as the heads and leaders of the christian body so as to secure the respect and confidence of all for

themselves and for those whom they represent, these are the men for ordination.

Our practical conclusion is this. We need to train a large body of our native Christians for the work of preaching the gospel, with the object of furnishing all our missions with a suitable body of Catechists or unordained Native Missionaries, from whose ranks our pastors and evangelists may be drawn, as the providence of God may indicate, in the necessities of our work and the special gifts bestowed by the Spirit on individual persons.

Let us briefly refer to the qualifications required for this work, before describing at somewhat greater length the training which candidates for it should receive from us. These qualifications are chiefly sincere and earnest piety, natural force of character, and the gift of prudence and judgment.

Piety must always stand at the head of all the qualifications of a preacher of the Gospel. The Holy Spirit must set upon men's souls the seal of his converting and sanctifying grace before we can call them into the ministry of the word. Men of ability may make a creditable appearance, and preach with force and learning, but spiritual power belongs to spiritual men only. This would seem obvious, but it has so often been disregarded that it needs to be often repeated. We cannot always judge the heart, and we may be deceived, as were the Apostles themselves; but the principle remains that without real piety no man should be called to preach the Gospel, even in the humblest capacity.

Next to piety we rate energy and force of character. This is something more than mental ability, for we often find men of good mental powers who are defective in force, while without some fair amount of ability this force is perhaps never found. Next to the grace of God in the heart, it is the great qualification for a preacher to the heathen. A die must be of harder substance than that in which it must impress the seal. And men must have positive force and character who are to impress themselves on the minds and hearts of their fellows.

A further qualification is the gift of judgment and prudence; a quick conception of the necessities of an occasion, a ready suggestion of expedients, a knowledge of men by which one is enabled to do and say the right thing at the right time; in other words, practical good sense. Without this all other gifts will be misapplied. Much of the force

and ability in the world runs to waste for want of being wisely directed.

Where any of these qualifications is conspicuously wanting, we do but injure our cause by employing such men in the work of preaching. However sorry we may feel for an individual who is deficient in any of these respects, however anxious to do him a service, or provide him a means of support in the hope that he may develop better things, we are not justified in giving him the place of a preacher of the Word of God.

Given men possessed in some degree of these qualifications, to be prepared for the great work of preaching the Gospel, what course should be pursued in their training? This should be based on the study of the Vernacular languages; it should be preeminently Biblical; it should include a thorough preparation for religious controversy; and, so far as possible, it should be given upon native, rather than European, models.

1. It should be based upon the study of the Vernacular languages. At home a theological training presupposes some degree of literary culture. This cannot be assumed in India. Many of our men, who are best fitted by nature and grace for their work, have had no previous literary training. Proverbially the mass of the people are rude and incorrect in speech. Literary culture is confined to a narrow circle of native society. And it must be confessed that an exaggerated attention to English studies at the expense of the Vernaculars, the mixing of men of various castes and nationalities in the Christian Community, a commendable unwillingness to familiarize the mind with the filthy or idolatrous classics of the country, and also to some extent the literary example of the foreign missionary who almost necessarily speaks the language with a faulty idiom, have tended to lower the literary standard among Christians. This may not be the case in other parts of India; but in the North it is a frequent complaint that Christians are losing the graceful and elegant use of their own languages, and are adopting a corrupted form of speech known in some circles as the *Pádríái Bolí*, the Missionary Dialect.

The effect of this on our preaching is evident. In any country a slovenly, uncultivated speaker is scarcely tolerated, even though he have large and popular gifts. Particularly is this the case in India, where a high value is set upon what is regarded as a cultivated style. Our catechists

and preachers are often despised and slighted for the want of this.

If a digression may be here allowed, we would urge, especially upon our younger Missionary brethren, the cultivation of a higher literary style than some seem to be content with. Surely it is not enough that we be merely able to make ourselves understood. Our position as educated men, the influence we hope to gain over the better classes of native society, nay, the very dignity and worthiness of the Gospel message which we bear, call upon us to study the art of speech, that we may be neither a laughing stock among the educated natives, nor a deteriorating influence among our native brethren. Elegant speech is a power everywhere, which we may use for good. The number of educated native gentlemen who speak our own difficult language with precision and beauty may well rebuke those of us who would remain content with a less correct use of the language through which we must chiefly get access to the hearts of the people.

Our training of our native preachers must be based on literary culture. A knowledge of the structure of the Vernacular languages, familiarity with good models of composition and frequent exercise in writing will furnish this culture, and should be a constant part of the course of study. These studies will be the preparation for Homiletical training, the rules of rhetoric applied to preaching in particular.

Especial attention should be given to prosody, since in all countries, but perhaps in India most of all, religious thought seeks expression in poetry. No man can know the literature of the country, or the power of its languages over the heart, who has not read its poetry. One of the greatest gifts which a popular speaker can possess is the power of reciting poetry; and a memory well stored with the best Christian poetry, as well as with suitable extracts from Hindoo and Mahomedan authors, will secure the Christian preacher a quiet and attentive hearing from any audience.

Should this training include the classic languages of the Hindoo and Mahomedan? By all means, so far as possible. Although a knowledge of the Sanscrit or Arabic could not be insisted on as an essential attainment of every one who would preach, still this is even more necessary here than are Latin and Greek to the educated man at home. It is neces-

sary to his literary training, necessary as furnishing him with a command of current technical and religious words and phrases, necessary to enable him to stand creditably among a company of educated men, necessary to secure him the respect of the populace as a religious teacher. It is never pedantic here to quote from either of these languages. A preacher is expected to do so. And in view of the large number of Pundits and Moonshies in every town and city, who have attained a sufficient knowledge of the Sanscrit or Arabic to pass for scholarly men, it cannot be said that this is impossible for those who aspire to be Christian teachers.

2. But this literary training is in itself of but inferior importance. It is obvious to remark that the great study of those who are to preach must be the Bible. From this book the preacher must draw the great substance of his preaching. Here is his Cosmogony, here his Theology, his Philosophy, his Morals. The Word of God is the great fountain of sacred truth, and his life-work is summed up in the one direction "Preach the Word."

From this book he must receive inspiration in his own soul. Here he muses on the models which he must follow, and becomes acquainted with the great men in whose footsteps he must tread. Here he is brought into contact, not so much with Prophets and Apostles, as with the Divine Spirit who inspired them all. The value of a great book has often been testified to, as a means of expanding the mind and heart of him who meditates much upon it. Men have been wise enough to drink daily at the Homeric fount, that the subtle spell of the master might be thrown over them, and they catch the spirit that breathes immortal in these pages. Others have read and mused in Plato and Aristotle that they might gain the philosophic instinct, and be imbued with the philosophic mind. If this be the acknowledged advantage of familiar and intimate converse with a master mind recording its best and noblest thoughts in undying books, what must it be to bring one's whole heart and mind and soul under the influence of that divine word, which under the immediate operation of the Spirit of God has power to quicken and animate and dominate the soul as all other influences put together can never do. This word is "profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thorough-

ly furnished unto all good works." He only that is mighty in the Scriptures, can do a mighty work for Christ. Weakness here is fatal. It can be compensated by no possible strength elsewhere.

With the Gospels, and indeed the New Testament generally, our native preachers are already for the most part familiar. But no one can know even the New Testament well, who has not studied carefully the Old. Augustine's familiar saying well expresses this: *In Vetere Testamento Novum latet; in Novo Vetus patet.* The great distinguishing facts and doctrines of the later revelation can never be fully and clearly apprehended in all the light which God has thrown upon them, until we have traced the development of the doctrines and the preparation for the facts from the very beginning. It was not without purpose that God revealed his will and made known his purpose gradually, and under various forms and methods. The Bible is a culminating book. The Christian dispensation is the unfolding of what went before. We cannot divorce the Old from the New, or hope to understand completely the one without the other. Christ's injunction "Search the Scriptures," *i. e.*, the Old Testament Scriptures, is as needful for us as for those to whom it was first addressed.

Nor is this the only reason for urging close and careful Old Testament study. It is of the greatest importance that our Indian Evangelists should be familiar with the Hebrew prophets and catch somewhat of their spirit. We need their clear view of the dreadfulness of sin, and the awfulness of the punishment which it must bring down upon the transgressor. We need their intense hatred of idolatry, and their zeal for the glory of the name of the Lord of Hosts. We need their sense of a holy and awful commission from God himself, which must take precedence of every other claim and dominate the whole man. We need that authority, which can only come from such a sense. We need a boldness and an utter self-renunciation like theirs. Not St. Paul himself is a better model for the Evangelist in India, than is Elijah the Tishbite, coming from the quiet retirement of the widow's house in Sarepta to face boldly the embittered king, challenging Baal's four hundred and fifty priests to the trial of their faith, denouncing with burning tongue the idolatry of the people, and as it were compelling them with irresistible spiritual power to turn to the Lord their God. We need a ministry of reprehension now in

India. It is time that scoffing Mussulmans and careless Hindoos were roused, as by the voice of some later John the Baptist, who shall cry, "The axe is now laid at the root of the tree. Repent. Repent." It is time the world were taught that the Gospel, full of love and tenderness as it is, has yet an Anathema more dreadful than any curse of Ebal's mountain; that Jesus is King, as well as Priest and Prophet; and that those who will not come and yield their hearts to him shall be broken to pieces by the rod of his power.

We must not reject the order in which the Lord gave first Law and then Gospel to the world. Law work must be done now as well as in the ancient days. Sinai precedes Calvary, and they who have not trembled before the one are not likely to be deeply moved by the grace of the other. Therefore, we must study the whole word of God, and all the parts of it. "That which is written in the Law, the Oracles of the Prophets, the Melodies of the Psalms, the Instruction of the Proverbs, the experience of Histories," and Christ in all, who is the centre and substance of all, this must be the great matter of our teaching, that the preacher may be fully developed, and moulded into the spirit of Prophets and Apostles and the great master of both.

It may be fitly suggested here, that as Theology is the highest and noblest of the Sciences, so Exegetical Theology is its divinest form and one which is peculiarly suited for our purposes of training. In Exegetical Theology we learn the truth in the very shape and form in which the Lord saw fit to reveal it to us. We here study not only inspired truth, but inspired truth in inspired words, the "apples of gold in pictures of silver." Moreover, doctrines are thus presented in their mutual relations to other doctrines, and to Christian morals. Faith and works, things to be believed and things to be done, are not only placed side by side, but are so intertwined that it becomes impossible to separate even in thought the creed from the life. Each is seen to be essential to the other, and both necessary to the integrity of either.

Let it not be thought that this is to undervalue Systematic Theology. On the contrary, every great theologian has been a great exegete, and a great theologian because a great exegete. Systematic Theology, as a science, is grounded in exegetics, as physical science upon a knowledge of the phenomena of nature. We have no occasion to disregard

our Creeds and Confessions. But if these are to be more to us than unmeaning phrases, it must be by careful and prolonged exegetical study. Let the outlines of truth, the great leading doctrines of revelation, be clearly fixed in the mind of the student; and then let him enter upon the study of the sacred book, clause by clause, and word by word, overlooking no smallest connection, and analyzing every line of thought until his mind is steeped with Scripture. In this way our theology will be a living, real thing. And, the word being ever the great means of purifying the soul, we shall get such a spiritual hold of the truth that it will be our very life, which we cannot lose or let go without denying ourselves and giving up part of our very being.

As compared with Biblical studies pursued in this spirit, there are no studies which our native brethren enjoy so much, none which it is so great a blessing to teach. The class-room becomes a hallowed place, and every lesson is a conscious means of grace. The mind is informed, the heart affected, and the soul quickened. It is no uncommon experience at such times, when Christ and the great salvation are brought prominently forward, in vivid type, or wrapt prophetic anticipation, or glorious fulfilment, that the hearts of teacher and scholars are moved as with heavenly influences, and expressions of gratitude and praise spring involuntarily to the lips of all.

Besides the unspeakable present advantages of such a training, it will secure for all the future preaching of the students a Biblical tone. There is far too little of this among us now. One is painfully aware that in the multitude of indifferent remarks which one hears in much of our preaching, but little of the Word of God is being preached. The true remedy for this defect, which accounts for much of the inefficiency of our preaching to the heathen, must be found in familiarizing our preachers with the entire word of God, and imbuing them with its spirit. Biblical training makes Biblical preaching.

The value of this training consists not merely in the truth which it directly communicates, but perhaps even more in giving the students methods of study. He who has learned to unlock but few of the closed doors of Wisdom's palace, may in this way have gained the art of entrance to a thousand others in the days to come. Such training is education of the highest kind; and this, as it is the crowning success of the educator to give, so it is the crowning

advantage to the student to have attained. And especially in teaching the word of God should it be the aim to show the scholar how to attack for himself, with prayer and holy meditation, the frequent mysteries and dark passages of the word, and draw ever new spiritual nourishment and consolation, new admonition and encouragement, from its holy pages.

Concerning the original languages of the Scripture it need only be said here that those of our students who are prepared to take them up to advantage, should by all means be encouraged and helped to do so. These languages may be kept as extra studies, to be pursued by those who have made unusual progress in the general course, and who give evidence of special adaptedness for such study.

3. One of the sad necessities of our position in a heathen land is controversy, bitter and unscrupulous on the part of our adversaries, and tending to produce something of the same spirit among ourselves. We cannot altogether avoid controversy, however much we may wish to do so; and, therefore, it is necessary that our preachers be fully equipped for it. At the same time we cannot too often remind them that nothing requires more of "the ornament of a meek and quiet spirit," nothing more of the grace of God, than does religious controversy. Not only because of the evil passions which it often arouses, but because it tends to confirm our opponents in the belief for which they argue, and to put us and them more and more in that attitude of opposition which it should be our endeavour to avoid as far as may be. The preacher whose great stock in trade consists of crude and violent attacks on idolatry or Mohammedan unbelief is probably doing more harm than good. The object of controversy is not to gain a victory over an opponent, but to remove objections and show the intrinsic excellence and beauty of the truth. Even where we are obliged to tear down, our one great end is not to demolish but to build up.

The material of controversy is two-fold, a knowledge of our own religion, and of the religions of our opponents. In addition, then, to the studies previously referred to, we must teach with considerable distinctness the Hindoo and Mahomedan religions, together with the chief objections which lie against them and the answer to the chief objections which they urge against our religion. This will

be especially necessary in the case of our students who are of Christian parentage, many of whom know very little of the religious beliefs of others, and are at once answered in the bazaar, Why do you ask us to give up our religion, when you do not even know what it is?

For text books on controversy we should choose, as far as may be, not Christian books written against our opponents, but their books written against us. These will show us their own arguments expressed in their own way, and put us on the search for replies. This is quite possible in the case of Mahomedans, who have published at some fulness against the Christians. It would be well supplemented by a book, the materials for which a course of Bazaar preaching would be sure to give, containing a full series of the usual objections to Christianity with brief and pointed answers to them. Such a book as this would be very useful to missionaries and all who are called to preach in India.

But besides the material, we must train our men in the method of controversy. A knowledge of the principles of reasoning must be given, whether this be by the formal study of logic, or by what will practically cover the same ground. Logic is exceedingly valuable as a mental training, as well as a preparation for controversy, and we cannot do better than to put a good treatise on Logic into the early part of our course of study.[1]

In all our training and especially with a view to controversy, it should be the constant aim of the teacher to ground his scholars in the fundamental truths. Let them avoid mere logomachy, and take all questions in dispute down to the great underlying principles. It is pitiful to hear a long dispute on the point whether Rama, who did not know where Sita had been carried, was or was not omniscient; when underlying all questions of Rama's attributes, lies the great fact that no one claims that he ever did a thing to reconcile guilty sinners to their offended God, or save them from the power of indwelling sin.

Another point should be remembered. In our controversies we should keep as much on the positive side as possible, and bring forward the positive proofs for Christianity.

[1] We commend for this purpose a very excellent treatise on Logic by the Rev. T. J. Scott, M.A., of the Theological School of the Methodist Episcopal Mission at Bareilly. It may be had in Roman Urdu and English, or in Persian Urdu alone. It is just published at the American Methodist Mission Press, Lucknow.

If we can prove Christianity true, we have no occasion to prove other systems false. The Mahomedan brings metaphysical arguments to prove the impossibility of a divine incarnation. But before the fact that the Son of God was incarnate in the person of Jesus Christ, all his arguments fall to the ground. The miraculous conception of Jesus, his own assertions, the divinity that marked his whole being, and above all his resurrection, taken in connection with all the prophecy that preceded his coming and the results that have followed, form a complete and irrefragable demonstration of his divinity which may be most confidently set against all possible metaphysical objections; and these can probably be only met in some such way.

Here is the value of the direct evidences of Christianity. We have always wondered that more has not been made of them in the Indian controversies. All our Bazaar preachers should be thoroughly familiar with both the external and internal arguments, and should draw the line of battle thus into their own ground. And above all, the appeal must be constantly made to the conscience of the hearer. His conversion is not to be the mere assent of the intellect to the doctrines of the Christian religion, but the allegiance of the heart to Jesus Christ the Saviour of the World. The necessities of man's nature and condition, his spiritual aspirations, and the way in which all these are met and supplied in the grace of God through Jesus Christ; these truths in all their spiritual significance should form the great burden of our preaching, and these should be continually brought forward in all our work of training.

4. It should be the endeavour in training our native preachers to conform as far as possible to native methods. Not that this principle should be carried to an extreme. In many respects native methods are vicious and foolish. No one would advocate, for instance, the Indian method of studying Sanscrit in a course of instruction covering seven years, when with better methods the end could be attained in perhaps one-half the time. On the other hand, we should not needlessly change the established customs of the country for the sake of conforming to our Western ideas.

We may remark here, as coming under the general principle just expressed, that our training must be given in the Vernaculars and not in English. Not that we undervalue the English language in itself, or would discourage our

native preachers from its acquisition. It will be to them, where it is thoroughly acquired, a three-fold advantage. It gives them a valuable mental training, it opens to them a vast treasure house of knowledge, and it enables them to hold a position, both in the estimation of natives and of Europeans, which they could not so well attain without it. We would, for these reasons, encourage the study of English. But at present most of our students come to us without knowing English, and at a time of life when they could not begin the study with a prospect of success. Many of them are converts to Christianity whose previous education has been among Hindoos or Mahomedans, away from English influences. To use English to any extent would exclude from our training probably the larger part of the very men whom most of all we need to train. But apart from this, religious studies can best be pursued in one's own mother-tongue, and training should be in the language in which one's work is to be done. Given a class of students who do know English tolerably well, their training for their preaching work will be pursued with greater benefit to themselves and with better results in their future work if given in the vernacular.

The want of text-books is urged as an objection to this; but it is an objection valid only to indolence. The text-books are needed, and may easily be prepared. One great advantage of vernacular training is just in this, that it necessitates the preparation of good books in the vernaculars, and thus benefits the whole Native Christian community.

There are two or three points in the methods of teaching which characterize the East, that we may copy to advantage. One is the greater training which is given the memory. Undoubtedly an education which consists in mere cram is a very superficial unworthy thing. At the same time it is a great advantage to lay up in the mind, a wide store of useful learning, always accessible by the process of reproduction from memory. A preacher with us is seldom able to quote at length from the Christian classics, or even to give with exactness our Saviour's own words. We have not been trained to memorize. When listening to a Pandit or Maulavi repeating passage after passage of his sacred books with the utmost readiness and exactness, never at a loss to fortify his statements with apt quotations from recognized authorities, we have often envied them the

power and lamented our own lack of training in this respect.

Again, the most celebrated teachers of the East have been wont to express their instructions in the form of aphorisms, brief pregnant sentences, often in verse, felicitously expressed to catch the attention, and easy to fix in the memory. This is above all others the way in which theological teaching should be condensed and committed to memory.

Put these two things together. Aphorize your instructions, train your students to memorize, and it will be seen that the absence of many text-books is not so much to be regretted. The best instruction the world has ever seen has been independent of them. Socrates had but few. Our Saviour taught not from books, saving the Scriptures of the Old Testament. Much of the higher education of our own Universities is given without text-book.

Indeed, in some studies a text-book is rather a hindrance, because it does away with the necessity of independent thought. The student takes what is given him, instead of being obliged to search for it himself. In the study of the Bible, its structure, scope and contents, it is far better to put the student in the place of an investigator, lead him on by judicious questions, pointing out in which direction the required answer lies, helping him to discover for himself what you wish him to observe. The results of such teaching are far more satisfactory, and the benefit to the student far greater than could be attained by carrying him in regular lessons through a text-book. The furniture which is required for this method is only paper and pencil, or, if you please, the palm leaf and the style.

There is one Eastern art, which, so far from being a mere accomplishment, should be regarded as a necessity for the Christian preacher. The writer was once in Benares, in company with a stranger in India, a man of cultivated tastes who had paid considerable attention to elocution. On one of the ghats of that holy city, the broad Ganges sweeping before us, the lofty temple palaces rising behind, and the multitude coming and going in the observance of their religious ceremonies, we observed a Pandit reading the Káshí Khand. His voice was sweet and clear, his articulation distinct and natural. The melody of his speech, the flow of the rich and sonorous verse, the graceful and easy motion of the single hand that accompanied and almost

explained the thought with suitable gestures, all put together, made a beautiful effect. Our companion knew not the meaning of a word that was uttered, but he listened with delight. Such reading is an art. It is a power. Why should we not teach it to our Christian preachers? Why not train them to read and explain in this thoroughly Indian and popular way the poetical books which we now have, full of Christian truth? Some of them already do so, with marked effect. Observe the quiet dignified manner of a Mahomedan religious teacher of repute. He respects himself too much to raise his voice to the shouting pitch, to beat the air with vehement gestures. His dress, his posture, his voice, his whole bearing, is graceful and easy; yet he is earnest and impressive, and when occasion requires he can be impassioned too. Is it not a better model for our preachers than we often set them ourselves? Their work is to be among their own country people. It is better that they conform to their customs in matters indifferent, and commend themselves to them by their dress and speech and manner.

The exact course of study to be pursued in our theological training, the details of the management of our schools, need not be suggested here. Indeed, the limits of our space have perhaps, been already overpassed. But we cannot close without referring to one point, which is doubtless the most important of all. In all the studies and exercises of the school it must be the constant and chief endeavour to deepen a spirit of piety and devotedness in our students. Earnest prayer should accompany every exercise. The spiritual aspect of truth should be brought prominently forward and dwelt upon with special fulness and fervour. The whole personal influence of the instructor should be exerted to lead our pupils nearer to Christ, and to the higher life in him. Our conversation with them should be much on religious subjects. We must set them an example of warm and earnest piety, and cultivate in them above all things a spiritual tone of thought and feeling. It is not too much to say that where this is not done, our work has been a failure. Men accomplish not so much through what they have learned, as through what they have become. All gifts and all attainments are barren and profitless, except their possessor have come under the constraining power of the love of Christ.

We need earnest, consecrated men; who seek not posi-

tion or salary, but souls, whose energy is the energy of living faith and whose enthusiasm the enthusiasm of pure and holy love. We need men who can reach the hearts of their fellows; and this can only be in the proportion in which their own hearts are affected by the truth and brought under the power of it. To train such men, and send them forth year by year among their fellow-countrymen full of zeal and wisdom ; what could be a more blessed task than this, or one whose results will be greater on the work to which we have consecrated our lives?

T. S. W.

ART. III.—THE RELATIONS OF THE NATIVE ARISTOCRACY TO THE BRITISH GOVERNMENT.

BY THE REV. M. A. SHERRING, L L. B., BENARES.

IT is impossible to over-estimate the importance of the battle of Paniput, or the influence it has exerted on the destiny of the Hindoo races. The growing hopes of political regeneration engendered by the wonderful and wide-spread successes of the Mahrattas, were, by the issue of this battle, for ever annihilated. The Mahomedan power had already in effect succumbed to the British, and, as events have since proved, it was a mere matter of time for it to fall helplessly into the hands of the foreign foe, and to crumble to pieces. But the fiery Mahrattas, faithless, wily, and vengeful, would not have yielded their authority so readily. Had the battle of Paniput resulted in victory to them, they would have used it with wolfish cruelty, and its inspiration would have driven them once more wildly over India. Of great self-confidence, of singular tact, and ever ready to fight, they would not have been frightened at British courage, or easily baffled by British counsels, or quickly subdued by British energy and perseverance. They would have proved an enemy worthy of our steel ; and although they must needs have been eventually overcome, yet their subjugation would not have brought them either ignominy or shame. On the contrary, it is very certain that the fall of so able and astute a foe in antagonism with our-

selves, would have been not without due consideration to their ability to rule as well as to their bravery. And it is not too much to suppose, that many of the great Rajpoot chieftains, now reduced to mere land-owners, would have had some share allotted them in the government of their own country. But the loss of this great battle was necessarily followed by their absolute political ruin, from which they see no prospect of emancipation in any direction.

Three great political powers at this time contended for mastery on the soil of India; the Mahrattas, the Afghans, and the British. The first two alternately captured Delhi, and held in subjection the Mogul emperor, who was utterly unable to offer them successful resistance. The Mahrattas had carried their arms from Poona to Lahore and Mooltan, and so great was their prestige, and so determined their energy and will, that the whole of the country, not already in the hands of the English, would have lain at their feet. But in the heyday of their prosperity they were suddenly thwarted and overcome by the adventurer, Ahmad Shah Abdallee, who, stung by the loss of his two provinces in the Punjab, and defied by the Mahrattas who had taken possession of them, invaded for the fifth time the plains of Hindoostan, grappled with these fierce marauders, and covered them with ruin. The Abdallee, satisfied with glory and booty, instead of seizing the reins of government over immense regions now open to him, soon retired from the scene of his wonderful victory, leaving the country a prey to civil discord, as he found it.

Yet the struggle was bloody and terrible. The Mahrattas had not misjudged their enemy; but they had misjudged their own ability. There is little question, moreover, that had they been led by Raghunath Rao, a commander of infinite skill, instead of by Shivdasheo Bhau, a successful general, but of less genius and tact, the issue would have been far otherwise. In addition to his own troops, the Bhau had collected a large number of men accustomed to war from Malwa, Jhansi, and other tracts through which he passed. Holkar, Scindia, and the Guickwar, brought in their auxiliaries. "Most of the Rajpoot chieftains sent parties of horse; vast numbers of Pindarees, and irregulars of all descriptions, flocked to the increasing host; it seemed the national cause with all Hindoos; and Suraj Mul, through the agency of Holkar, was induced to meet the

army with thirty thousand men."[1] Jealousy and mistrust, however, separated some of these allies from the Bhau, who, nevertheless, was left with a force of formidable dimensions. Contingencies were summoned from Korah, Karrah, Etawah, Shekoabad, the rest of the Doab, Kalpi, and other tracts to the south of the Jumna as far as Saugar in Cental India.[2] His whole army, it is conjectured, consisted of fifty-five thousand cavalry, fifteen thousand infantry, and two hundred thousand Pindarees and followers, with two hundred pieces of cannon. The Afghan army amounted to forty-one thousand eight hundred cavalry, thirty-eight thousand infantry, "choice troops," and probably the same number of irregulars.[3]

After several days of skirmishing and delay, at length the two armies united. The battle began soon after sunrise on the morning of the 7th January, 1761. Until noon the advantage was with the Mahrattas, who had killed or wounded nearly eight thousand Rohillas, besides several thousand in the division commanded by the Grand Vizier, whose nephew was among the slain. Whereupon, Ahmad Shah, hearing of the disasters which had befallen these portions of his army, sent a powerful force to their relief "with orders to charge the enemy sword in hand, in close order, and at full gallop." The other divisions also came to close quarters, fighting with spears, swords, battle-axes, and even daggers. For upwards of two hours this mighty host fought with extreme fury, when Viswas Rao, a youth of seventeen, son of the Peshwa, was mortally wounded. For half an hour longer the Bhau continued at the head of his men; but another account states, that, when Viswas Rao was wounded, the Bhau descended from his elephant, and sending a message to Holkar "to do as he had directed," mounted a fleet Arab, and disappeared from the battle.[4] Be this as it may, it is certain that about this time the Mahrattas fell into disorder, Holkar and the Guickwar fled, and suddenly, as though in obedience to some mysterious influence, the Mahratta army melted away. The enemy was merciless. The slaughter is hardly to be conceived.

[1] Duff's *History of the Mahrattas*, Vol. 2, p. 140.
[2] *Asiatic Researches*, Vol. 3, p. 108.
[3] *History of the Mahrattas*, Vol. 2, p. 144, 5.
[4] *Asiatic Researches*, Vol. 3, p. 123. An account of the Battle of Paniput by an eye-witness; *History of the Mahrattas*, Vol. 2, p. 153.

Of five hundred thousand souls, said to have been in the Mahratta camp, the greatest part were killed or taken prisoners, while many who escaped were slain by the villagers. The most monstrous piece of inhumanity was perpetrated. The next morning the prisoners were brought forward; the women and children were reserved as slaves; but the men were placed in rows and beheaded, their heads being piled like cannon-balls in front of the tents, with the exception of the tents of Ahmad Shah and his principal officers.[1] Mr. Grant Duff asserts, that, of the Mahrattas alone, nearly two hundred thousand perished in the campaign.

Thus ended the hopes and fair prospects of the Mahrattas. Had they been victorious at Panipnt, they might have ruled over a large portion of India, from the Punjab to Bengal, and from Delhi to Poona. Now they were humiliated and crushed; and although they courageously struggled on for years after, and regained a measure of their former greatness and power, especially in some parts of the Deccan, yet they never recovered from the effects of this disastrous defeat.

We might picture to ourselves the condition of Rajpoot and other Hindoo chiefs, had the western tracts of Northern India been even temporarily under the government of the Mahrattas. Many of them would doubtless have held posts of great honour and emolument, and would have far outnumbered Mahomedan officials of similar rank. It is hardly questionable that, in the struggle between the Mahrattas and the English for the possession of India, which must have come sooner or later, the latter would have been ultimately victorious. Still, it is difficult to believe that there would have been that utter destruction of the authority of the native chiefs, having no principalities of their own to govern, which we now see. India's present rulers, having no respect for history, no confidence in the descendants of noble warriors, and no employment for its loyal chiefs of distinguished families, have devised a singularly successful and powerful system of Government, so inelastic, so English, and consequently so anti-Indian, that not one in a thousand of such chiefs can find admittance to it, and share in the rule of their native land. They may spend their years in the withering, dismal thought, that while a conqueror is ruling their country well, they, the natural heads of

[1] *History of the Mahrattas*, Vol. 2, p. 153; *Asiatic Researches*, Vol. 3, p. 124.

the people, are wasting away their powers in political non-existence.

Many of the Hindoo clans which fought in this great struggle had a history and a pedigree. They had withstood the Timurs and the Toghluks with unwearied pertinacity; and although conquered were never thoroughly subdued. In the wars of the Rathors and Tomars they had ranged themselves on the one side, or on the other, and had gallantly shared the fortunes of either dynasty. They had thrown in their lot with Prithi Raj, in the national struggle against the Mahomedan invaders, and had nobly accepted the common ruin. Some of them had a separate and individual traditional history of glory and renown, dating back to the time when the Saxons had not yet entered Britain, and when its original Celtic inhabitants had not succumbed to the Romans, or even abandoned their primeval barbarism. They could tell how one Rajpoot tribe defeated another, and made for itself a name in those early ages. Some of them could trace the lineage of their chiefs through an unbroken line for a thousand and even fifteen hundred years; and many of them could boast of ancestors as ancient as any in the British peerage, and could recount their deeds of heroism, which doubtless were warm and picturesque, and not always to be trusted, but which nevertheless were in their main features generally true.

The political existence of these numerous clans was now blotted out and extinguished. Under Mahomedan rule, their life had been chequered and uncertain, and few Rajpoot chiefs had been employed by the Mahomedan emperors, except by such monarchs as the generous Akbar. Still, the administrative system adopted by these rulers always admitted of a good deal of independent action and authority among the separate Rajpoot tribes. This was strikingly exemplified even in very recent times in the kingdom of Oudh previously to its annexation. There the great feudatories, Hindoo and Mahomedan, had their forts and retainers, fought their own battles, and occasionally defied the sovereign himself. These nobles, now that they are the subjects of the Queen of England, remember their former condition of power and influence, and while acknowledging the excellence of British rule, sigh for the good old times.

But these good old times, to which all native princes ever turn with pride and satisfaction, have passed away not

merely from chieftains of Oudh, but also from all other chieftains throughout the country, with the exception of the comparatively small number of Rajahs and Nawabs who, in the general overthrow, have been fortunate enough to secure a few principalities, which they are permitted to govern with more or less of the functions of sovereignty; but for the government of which they are responsible to the paramount rulers in the land. The Rajpoot tribes are now devoted to agriculture; and their chiefs to idleness or pleasure. Beyond this they have literally nothing to do. Their estates are managed by underlings, and they are left free to amuse themselves as they best can. Most of them have become accustomed to their life of sloth and uselessness. But there is a little, or, it may be, only a twentieth portion, of these hapless nobles, restless, fretful, eager, who are not wholly contented with their lot, who are not entirely satisfied with indolence and licentiousness, or with the mere titular honours which they are permitted to wear, or with their castles and fields, or with their rupees and jewels, or with their many wives and many women.

They are loyal, indeed are proud of their loyalty; and are anxious to avail themselves of any opportunity for its manifestation. Under the present system of government in India, however, there is little or nothing for such men as Sir Madhava Rao, the late Prime Minister of Travancore, Sir Dinkar Rao, and the late Rajah Sir Deo Narain Singh, to do—there is no proper post for them to occupy. Natives of their great ability find no opportunity for the adequate exercise of their talents. They may enter the Indian Legislative Council, but even there they are frequently lost, for most probably they are fitted rather for administering law and governing than for making new laws. And how few natives after all can be thus employed! Or they may enter the Courts of semi-independent chieftains like the Maharajahs Scindia and Holkar, and the Maharajah of Travancore. But it is utterly impossible that they should enter the administrative service of the British Indian Government, for that Government cannot find a place for them. Its machinery is so put together, that instead of being improved or strengthened by admitting them to the management of some part of it, the whole would be thrown out of gear by their handling any but the most subordinate cogs and wheels.

The system fills such natives with astonishment, and

begets in their minds disappointment and spleen. Their ability is their misfortune; for, in the desire to gratify it, they find themselves driven by a kind of moral necessity from their homes, to wander from court to court, till at last their lust for rule can be satisfied. The spirit of hard-fisted exclusiveness pursued by ourselves in retaining the Government of the country so completely in our own hands, is to this class of natives like iron entering their souls. And it is natural it should be so. For they feel that either their loyalty or their talent is distrusted, or possibly both. Yet their loyalty has surely been well tested times enough. And as to their natural power to govern, they have the traditional consciousness that their forefathers possessed it,—they see their countrymen able to discharge with efficiency and success, whatever administrative functions are entrusted to them, though it is true for the most part they pertain to the lower grades of the public service,—and some of their number have highly distinguished themselves as ministers in native courts. By what principle, therefore, the British Government rules over a country of such vast extent, with such an enormous population, through the instrumentality of a few hundred English administrators, and pertinaciously refuses to employ the hereditary chiefs and rulers of the land in any position for which from old associations and national habits they might be supposed to be qualified, and also as doggedly declines to adopt any new system more suited to the tastes and predilections of the natives, though it might be less pleasing to themselves, is an enigma which no Hindoo pretends to solve.

What has been said of Rajpoot chieftains, may be affirmed with equal force of Mahomedan nobles. Numerically, they are much fewer than the former, though their influence during the whole of the Mahomedan monarchical period in India was much greater. For centuries they enjoyed the prestige of being the ruling or paramount power, but on its downfall, their political destruction was consummated. For a time, before the present system of administration was inaugurated, they were suffered, in some places, as, for instance, in Bengal, to conduct the business of the State, after the ancient methods, provided that the revenue was made sure and the Government was satisfied; but gradually new modes of procedure and administration were set on foot, and when at length the singular and successful system of Lord Cornwallis was invented, the work of

administration was taken entirely out of the hands of Mahomedans, who thereby sank from a position of lofty dignity and of great social influence into the depths of political annihilation and social nothingness.

Formerly, Mahomedan chieftains were accounted of higher rank and of far greater authority than Hindoo Rajahs. Now, so wonderful has been the relative change in their positions, that commonly, in both respects, they occupy a lower status than the latter. And the reason of this is mainly that they are representatives of a much smaller community than Hindoo nobles. Their ancient glory, the pomp and pride of power, the sense of superiority nourished and sustained by centuries of rule, are gone. Although formerly the highest honours were showered upon them, in virtue of their belonging to the conquering race, now they behold themselves placed in the same category with Hindoos, receiving the same consideration from British rulers in the country, neither more nor less. Yet, from what great height have they fallen! Royal families, ministers of state, governors of provinces, commanders of armies, officers of revenue and of the general administration throughout the land, have long ago lost their special distinctions and influence. Not a few of their successors still live in splendour, but not in glory; still live in luxury, but not in power; still live as princes, but not as potentates.

The conclusion we have arrived at is, that both Hindoo and Mahomedan nobles feel themselves helpless, useless, and isolated. Descendants of great warriors and statesmen, they are now cast aside, to make way for an alien race of conquerors and administrators, to whom they are attached by no bond of sympathy, of religion, or of blood. They have become accustomed to their lot, though hardly reconciled to it. For how should they be? No man will behold himself in a condition of political ruin with perfect satisfaction, unless his manhood has been first destroyed. But the native Indian races, especially those of the North West, including Oudh and the Punjab, often exhibit heroic aspirations and noble qualities. They may be well-affected and loyal, as there is sound reason for believing they mostly are; but they are not in admiration of their lot, and can easily picture to themselves a condition better.

Now, we are far from affirming that there is anything positively dangerous in this state of things. Yet there

might be. Remembrance of past greatness, and a yearning after activity, would, of themselves, apart from other influences, be a sufficient motive for Indian princes joining in any well organized scheme of rebellion giving fair promise of success. And though the scheme should fail, it would nevertheless be not without its fruit, in producing excitment in the nation, and employing hands and heads now wasting in useless idleness and apathy. This is the reason why any rebellion is pleasing to this class, and must be. The mutiny and partial revolt of 1857 were a source of intense satisfaction to many Indian nobles, not merely of those who actually joined in the strife, but also of those who were only lookers-on, and whose loyalty continued unshaken. They were glad of the destruction of the national *vis inertiæ;* they were glad of having great topics to talk about ; they were glad too, we believe, at the spirit displayed by their countrymen, and at the revival of political life among them. Not that most of those who thus thought were in league with the rebels, or for a moment wished them success. Nevertheless, the new political movements which then took place, and in which they were all so closely interested, produced in their minds the keenest relish.

Can we wonder at this ? The Hindoos were, and are still, a loyal people ; but it is only natural that they should desire to be governed by their own rather than by foreign rulers, and should look with favour on the gallant deeds performed by any of their race, whereby their national pride is stimulated and flattered. Should any well-organized plan be set on foot calculated to increase the importance of themselves and of their chiefs, and to restore the latter to political power, the temptation might prove too strong to be resisted. To suppress, and compel to inaction, the natural leaders of the people, therefore, is like playing with edged tools. Under our new policy their sons are being well taught both in English and the vernaculars, and are receiving an excellent training in the learning of western nations. But although thereby becoming increasingly fitted to rule, these scions of noble house have no hopes held out to them of sharing in the government of the land.

What are the prospects of British rule in India ? This is a wide question, and one which cannot be answered briefly. Nor do we pretend in this place to answer it at all, any further than as connected with the present condition and

future history of the nobles of India. It need not be stated that, however much we may have found it politic to repress their ambition, and to allow them only an extremely insignificant place in our councils, yet that they are a class of great importance and of far reaching influence among the tribes of India. For many years after the British occupation of the country, the nobles, paralyzed with amazement at the potency of our rule, were unable to raise their heads from the abject prostration in which they lay. But gradually their self-possession has been returning to them. The sons now born have less dread than their fathers. Treated kindly by their rulers, introduced somewhat into English society, taught the language of the foreigner, and attaining to a higher stage of civilization than their predecessors, they are beginning to feel the inspiriting energy of that freedom which they enjoy. So that it has come to pass, that, from all these and other reasons, the new nobility are recovering that national importance and that subtle authoritative influence which the ancient nobility possessed before British power had grasped the empire of India.

Let us look carefully and with perfect calmness and patience into the signs of the times. We are attempting to govern in the future a community which, exclusive of the territories of semi-independent chiefs, numbers nearly two hundred millions of souls. We have governed it in the past; what is the prospect of our continuing to govern it in the ages to come? We must examine this question.

It may be said, that what has been once done, can be done again. Granted, but the same conditions must exist in order that the same result may be produced. The same conditions, however, in this case do not exist. A change has come over the people, and they are not as they formerly were. We have ruled over these millions because we were powerful and sharp of intellect, and because the Hindoos were weak and disunited. Do these relations continue? On our part they do; but on the other side they do not. We are as powerful as we ever were. We are as intelligent and far-seeing as we ever were. We are as little moved by sympathy and real friendly feeling towards the natives as we ever were. But the spirit of the Hindoo has strangely altered. During the last thirty years he has made wonderful strides in the march of improvement. We have taught him to think, and he begins to think. We have taught him to act, and he begins to act. We have

taught him to be a man, and the glory of manhood is beginning to excite him. But we shall speak only of Hindoos of the upper ranks.

The native nobility do not like the social treatment they receive. They perceive and readily acknowledge their inferiority to Englishmen in many points, but they retain their pride of birth, and confess to no inferiority in that. Their resentment is quick at any slur cast upon their rank or the purity of their blood. They receive with thankfulness and becoming gratitude the new titles and distinctions which we distribute among them; but it is too much to suppose that they can be induced to assign to them more than a transitory and uncertain value. But honors which have descended to them through fifty generations, have an intrinsic value, not purchaseable by money, and not to be brought into competition for an instant with new-born honors brought from a foreign land. Moreover, they are sometimes personally, and their titles likewise, exposed to dishonour and contempt. Their reception and treatment by English officials depend upon the temper of the latter. The first question invariably put to one another on the advent of a new official into a district is, what is his disposition? Is he hasty or gentle? Does he quickly get angry, or is he calm and courteous? Information on these points spreads with marvellous speed among all who enjoy the privilege and prescriptive right of calling upon the new-comer. With the authority which a magistrate or commissioner possesses, it is no matter for astonishment that, where so much is left to his judgment and sympathy, he should be frequently influenced by mere caprice in his personal interviews with native magnates living in his neighbourhood, especially as from long residence in the country and from many years' cultivation of the habit of self-reliance he is left to the unrestrained exercise of his own will in such matters. While an English gentleman will rarely forget himself as such, yet it is incontestible that, in his intercourse with Hindoos of the upper ranks, he is frequently dogmatic, not to say, sharp-spoken, so as to produce great obseqiousness in one class of them, and great resentment in another.

Nor is this a mere statement. We have occasionally been excessively pained and humiliated at hearing that this or that native gentleman has been severely snubbed by an English official whom he had, perhaps quite unwittingly,

offended, and that whenever, for some months after, he has called upon him, he has been told by the orderly in attendance that the door was closed, or that his master was busy. And the news passing from mouth to mouth has soon become known throughout the neighbourhood, greatly to the prejudice and dishonour of the native gentleman concerned. Not long ago, the son of a distinguished Rajah, who had performed eminent services in the mutiny, for which he had received his title and other rewards from the Government, was present at a durbar or levee of native noblemen and gentlemen, when he committed the mistake of presenting his card to the Secretary to the Government instead of to the Local Commissioner, both of whom were present, a breach of etiquette, which, to our knowledge, was never forgiven by the Commissioner, and brought down upon the unhappy culprit the severest rebukes so long as the official remained in the Province. The head of the Banya or great Trading Class in a city of the North West, a young man of fortune, fairly educated in English, with the spirit of fun within him, and inspired with the free thoughts which British rule has produced in many a Hindoo brain, was present in a durbar held on occasion of Prince Alfred's visit to the city. The Baboo, little thinking of the consequences, wrote a quizzical, though not disrespectful, account of the proceedings, somewhat in the style of Punch in a fortnightly journal in the Hindee language, of which he was proprietor and editor. The *jeu d' esprit* was so excellent that it was even translated and copied into English newspapers in the country. But the Baboo had sinned beyond redemption; and was prohibited from attending any future durbars. It is true that the Hindoo hardly knows how to use rightly the liberty which he enjoys under the Government of the Queen of England, and is apt sometimes to abuse his privileges by writing statements which have a tinge of insolence and even of disloyalty. But he should be dealt with in such cases rather as a naughty child than as a grown ruffian; and so long as he keeps within the bounds of decorum and good feeling, should have free scope granted to his love of rhodomontade and "tall" speaking.

The invention of the Indian Civil Service was a grand one, for it has fulfilled its purpose of governing this people with wonderful success. No country in the world has had abler or more vigorous rulers than those who have been

placed in trust of our vast eastern empire. Men of education, of strong perception, of singular self-reliance, of unwearying perseverance, and of conspicuous integrity, they have formed a continuous roll of good rulers from the time of Lord Cornwallis down to the present day, with occasional burstings forth both of talent and virtue, in seasons of special political or national emergency, of dazzling brightness and splendour. To say that India has been on the whole well governed, is a truism which none at all acquainted with the subject will deny. Rather it should be said that India has been governed with extraordinary skill and efficiency. And as a result, the country is internally more prosperons that it has been since the days of Akbar ; and even under that magnanimous prince there was perhaps not half the wealth, and certainly not a tithe of the security, now existing in the land, although the people were probably more contented and satisfied.

The Indian Civil Service has, however, only one thing to commend it to the people of India, and that is its strict adherence to justice. In all other respects, in their judgment, it is a failure. Not that it is so in reality ; but then its good points escape the perception of the natives themselves. They are no judges of honesty of purpose, of thorough devotion to their interests. But they are of integrity in the administration of the laws of the land. Beyond this the ordinary Hindoo sees little good in us. The reason is obvious. There is no sympathy between us and him. We do not think alike. We do not feel alike. We do not act alike. The English do not care, or what amounts to the same thing, do not seem to care, to hold friendly social intercourse with the natives ; and there is as little desire, on their part, to mix with the English. Compare the daily life of an Englishman with that of a Hindoo, and we cannot imagine a greater difference among the inhabitants of two distant planets. And there is not the least inclination on either side to make any, the slightest, change in national customs, so that, as human beings, they might be brought into closer association with one another. The Englishman's pride and spirit of exclusiveness is the barrier in one direction ; and the Hindoo's caste and overweening sense of personal purity is the barrier in the other.

The young Civilian on setting foot on Indian soil feels himself a new man. His blood becomes warmer. He breathes a clearer air. His ideas suddenly expand. Entering

tho select society of tho conquering race, he is quickly inspired with their views on Indian subjects, and learns tho trick of ruling with that kind of sublimity which strikes tho governed with awe, but produces frequently an opposite effect on the minds of his fellow-countrymen unconnected with his class. We cannot conceive of a public position anywhere else in tho world in which the occupant gives such scope for amusement to a looker-on. Magistrates, judges, commissioners, genial men, of buoyant spirits, excellent administrators, (as in nine cases out of ten they confessedly are), with more of tho gay in their composition than the grave, will spend a half-hour with a Hindoo noble, listening with the utmost solemnity of demeanour to his conversation, and answering his questions with pompous coldness or studied dignity, while feeling that he is an unmitigated bore, being all the time apparently unconscious of the near approach that their own enforced decorum and self-restraint make to the ridiculous.

An English official of superior authority in a District, the agent of the Government, it may bo, in all its relations with the inhabitants, may, if he chooses, use his power and influence in his treatment of nobles and other chiefs in a most galling and tyrannical manner. Under the present system, this cannot be avoided. But it is not satisfactory to a people beginning to realize the infinite blessings of English rule; for while they are contented with the good laws which their rulers havo made, they are painfully conscious that their necks are enclosed within the yoke of the conqueror. And we may rest assured that, however strongly we may desire the bonds of union between ourselves and tho natives to be tightened, they never will be closer than they are until we determine to remove the yoke from their neck, and to be genial and friendly in our intercourse with them. We have often been amazed at the non-inventiveness which seems to characterize most British administrators in India. One would have thought that, as their lot is cast among Hindoos and Mahomedans during a large portion of their lives, they would devise some means for breaking down the barriers which native habits present to social intercourse with them; but, speaking generally, they have not done so, and on this point are really as narrow-minded and barren of intellect as the natives themselves. It is a fact that an English gentleman will live for twenty-five years in tho midst of Hindoo Rajahs and gentlemen, and, although

acquainted with hundreds of them, yet will leave India without making half a dozen friendships among them, and without the smallest regret on the part of a single individual.

It is manifest that the reason of this almost complete alienation of ourselves from native chiefs is, that, on the one side, is political power, on the other, is none; on the one side, is political life, on the other, political death. Hindoo nobles know that they have no voice in the counsels of their nation; that changes of incalculable importance to themselves and to their fellow-countrymen, are made by their foreign rulers without the smallest reference to them; that it is never supposed that they have an opinion to offer, or if they have, that it is of any value; and that they are compelled to stand by while the old social framework of native society is being dislocated and torn to pieces by men who have little or no personal interest in the gigantic revolution which they are effecting. Their country may be prosperous, or may be going to ruin, but they are not permitted to take any share in the numerous schemes necessary to its political existence and development.

In order to cherish full sympathy with a nation, it is not enough to spend many years of one's life among its people, for, as already shown, this is possible without any love for them being inspired within the breast. One needs for this purpose to be born in the country, and to be brought up among its inhabitants, in the midst of their associations and customs, breathing their thoughts and impelled by their motives. These are necessary postulates required to make the true patriot, ready to sacrifice all, and to die for his country. No Englishman can feel towards India as he feels towards his native land. Consequently, no Englishman knows the sentiments entertained by Hindoos for their nation; yet he may have some idea of them, if he will only reflect that the same patriotism which fires his own soul, inflames their minds. Can he suppose, therefore, that native chiefs, the natural rulers of India, can calmly allow themselves to be superseded in the government of their country by an arrangement which closes all the higher offices to them, and opens them only to their conquerors? But, it may be said, Hindoos at least are well acquainted with this condition, as a large portion of Hindostan has been in the hands of foreign races for many centuries. True, yet Mahomedan emperors conformed largely to national habits,

and at length the Mahomedan race in India came to be regarded as no longer alien, but national.

A much more important point for consideration is, that under Mahomedan rulers Hindoos were not in possession of the privilege of free thought and free inquiry. They were accustomed to a despotic rule, which fettered the intellect, and repressed its aspirations. Nor was their education cared for—nor had the wave of European science and learning yet reached this distant clime—nor had the genius of Western enlightenment, like a young giant, yet appeared in India. We have wittingly changed the mental and social condition of the Hindoo races; and must not shirk the consequences thereof. We have trained the people to think, and to enquire. We have given them liberty. We have awakened them from the sleep of ages. We have shown them the immense benefits of knowledge, and the supreme advantage of a well-trained and well-furnished intellect. We have chosen to place them on an equality with ourselves as subjects of the same queen; and taught them the meaning of political freedom. We repeat, we must abide by the consequences of our voluntary acts.

Confessedly, one of these consequences is a different treatment of Indian nobles than formerly. We have striven hard to show them how to rule, and we must not be startled at the natural desire to put into practice the knowledge they have acquired. They cannot but feel that they are a conquered race; nevertheless, we have trained them in the principles of perfect national freedom, of which previously they had not the remotest conception. It is a severe test of their loyalty; and the test becomes stronger, the higher and better their political education. Every year the more complete and successful our rule becomes, the greater will be the difficulty of keeping native chiefs in the position they now occupy.

Their minds have two propositions presented to them. One is, that if they are to be regarded as a conquered people merely, it were folly, not to say insolence and rebellion, for them to aspire to a participation in the government of their country; and therefore it were better for them to remain contented with their lot. The other is, that if they are to be regarded as a free people, and are taught by their rulers all branches of knowledge, not excepting those which pertain to politics and to the government of a country, with the honest purpose of fitting them for the discharge

of the highest duties devolving upon them as citizens and patriots, it is impossible for them not to be actuated by ambition, and by those political aspirations which such a training has produced and fosters. And yet, as a matter of fact, the Government of the country finds no room for them. In other words, it has become stereotyped, and has not kept pace with the high education which it has imparted to the nation. The principles on which Indian rulers proceed re-act upon the governed, taking possession of their minds, and shaping their conduct. But the Government itself is rigid, unsympathetic, and exclusive.

The Indian Government framed on its present model, cannot admit natives, however well-qualified, within its sacred precincts. We speak of the system; for the deviations from it by which a few natives are introduced into the Indian Councils and Supreme Courts, and, as in the case of the Rajah of Nathore, made *attaches* to the Governor-General, do not affect the general truth of the statement. The fact remains, that, in the higher posts of the administration of the country, it is an exceedingly rare occurrence that a native is employed, and when he is so, he is commonly regarded by English residents as an interloper, and indeed, under the present system, it is impossible he should be so employed on an extensive scale. The native is not adapted to the system, nor can be. Neither is the system adapted to him, nor can be. Doubtless, the Civil Service is open to natives of India; and some of them are struggling successfully to enter it. But they are looked upon as hybrids by the rest of their countrymen. They are young Baboos with an excellent knowledge of English, whose minds have been cast in an English mould, and who, by a curious mixture of native and foreign ideas, have been brought into a condition of arrogance and disgust, with little or no respect for anything, human or divine. These are not the stuff of which native rulers are to be made. Nor do we plead for them, or for the system which has brought them to the birth.

We plead for native nobles and gentlemen, bred and born. We would plead for those Baboos and all other natives, were this the place to do it, and the intention of the present essay; but it is neither. Native chiefs cannot be expected to qualify themselves for public examinations, or for any system where they are required. If this is to be the condition of their employment, not one in a thousand

will so qualify himself, or will care to do so. And if they are not to be supposed capable of governing unless tested after this method, they will be too proud to seek the honour, which honour, however, they would be proud to possess without such restriction.

Unquestionably, if the system of government in India by its very constitution keeps the governed at a distance, forbidding them to come near to itself, although it may accomplish its purposes of government, it is nevertheless an extraordinary paradox. What stronger mark can it exhibit of its alien character, and, therefore, of its radical unfitness to do that which, in many respects, it so well performs? For its unfitness lies in this, that it can never secure the sympathies of the people, can never excite love, though it may excite reverence and fear. A ban being put upon native rule, the native everywhere must feel that, although the foreigner strives to rule with justice, and even with generosity, yet that his foot is upon his neck, and there is likely to remain.

We are well aware that the adoption of the ideas here set forth would necessitate radical changes in the method of government pursued in India, even to the complete recasting of the Civil Service. Sooner or later, however, such an administrative revolution must come. We surely are not so blind and infatuated, and so eaten up with our national self-conceit, as to imagine, that a few hundred foreigners can continue to govern a sixth portion of the human family throughout all time! The growing education of the people, the wonderful progress they are making in general enlightenment, the habits of self-respect they are gradually acquiring, and the consciousness of strength which these conditions are evolving, afford in themselves, without any other argument, a sufficient prophecy that vast concessions will have to be made to the natives of India, and that we shall be compelled to give them a fair share, and an honourable position, in the government of their country.

We must change our policy. From the commencement of British rule in India down to the present moment, we have with steady persistency ignored native ideas, propensities, habits, and training; we have made no account of their historical associations and national predilections; we have endeavoured to exclude from our administrative policy every thing sacred to Hindoo belief and Hindoo

sympathy, instead of carefully amalgamating with it all that was good in national systems of government and modes of thought; we have depressed the native chiefs, reduced most of them to idlers and sycophants, kept out of sight their pride of birth and length of lineage, and found no place for them, or for the service which many of them have ever been willing to render; we have destroyed their priesthood, but have failed to draw over to ourselves its immense power and authority; we have introduced occasionally systems of taxation among the people of the most hateful character, heedless of their readiness to bear any amount of burdens if imposed according to their own methods; in short, we have grafted our own ideas upon India, as though it were simply a jungle to be cleared, or an Augean stable to be cleansed, and possessed nothing of its own worth preserving. Relying on ourselves, on our own judgment and energy, which we have ever trusted, though we might trust nothing else, we have regarded the natives of this vast country as puppets to be moved at our own pleasure. A handful of Englishmen have stood behind the scenes, and pulled the wires, which have put in motion many millions of Hindoos. Whether they laughed or wept, approved or disapproved, has never been a matter of much consideration to hard-headed men determined on carrying out their own notions, because they believed them to be right, and to be on the whole for the good of the people. These people, on their part, know well enough that we have never treated them as friends, but as a despised and ignorant race. They know that we have never endeavoured to gain their affections by the fascination of kindness, and the witchery of love. They know that we have had too much sternness and roughness in our composition to make the attempt. In fact, we have had too much common sense to be genial, too much vigour of character to be altogether human. Yet until we show somewhat of that esteem and affection to the people we govern which we can show to ourselves, we shall never be popular in India, but shall continue to be regarded by the natives with aversion mingled with disgust. We say again, that a change in our policy is needed; and the sooner it is effected the better.

Art. IV.—EARLY GLIMMERINGS OF DIVINE TRUTH IN INDIA.

By the Rev. S. Mateer, Trevandrum.

Many Europeans are accustomed to think of India, as if it had from the beginning been absolutely excluded from contact with divine truth, and had lacked all opportunity of becoming acquainted, in the slightest degree, with the true God; as if, indeed, it had, till the era of modern geographical adventure and modern Missions, been perfectly isolated from all foreign influences in favor of true religion. With this sentiment will generally be found associated the ideal of a "heathen," as invariably an ignorant stupid savage or semi-civilized being, bowing down to idols and worshipping the very material of which the images are made. Such persons would be surprised to see many a Hindu idolater, such as we often meet with in India in the present day, thorough gentlemen in manners and polish, accomplished in European arts and sciences, speaking our language perhaps with greater purity than many a native-born Englishman, and having even, in numerous instances, perused the sacred Scriptures with keen appreciation of their high tone of moral purity and ethical teaching.

Hinduism, as experience has abundantly demonstrated, adapts itself to circumstances, and alters as it is acted upon by sufficiently powerful forces from without. It is incessantly, though not rapidly, changing; slowly, but surely, modifying ancient customs; adopting new usages and even receiving new light. At the present time, and increasingly during recent years, the doctrine of the Unity of God is being generally accepted by Hindus of the least pretension to enlightenment and common sense (though, perhaps, it is usually accepted merely in a pantheistic sense), some are attempting to revert to the monotheism (such as it is) of the Vedas, and most, even of our ordinary heathen auditors, are fully prepared to respond to our statements respecting the Divine existence and attributes, though their ideas upon these subjects, when examined, are found to be exceedingly imperfect and erroneous.

The influence which divine truth has exercised on India

from the earliest ages and the opportunities which some portions of the Hindu people have at times enjoyed of becoming acquainted with at least some great truths respecting the existence and authority of the One God, is a subject which has not hitherto been extensively discussed. We are accustomed to put the hypothesis of the case of a heathen who has never had any opportunity, however imperfect, of becoming acquainted with the true God. Are there any such in India? Doubtless there are, especially in the interior, far from the coasts and amongst the lower classes and less civilized tribes, people who have little knowledge of any kind, even of their material surroundings and current events, and who have not made use—indeed are hardly capable of making use—of the hints and occasions afforded by the existence of a Christian literature and Christian communities and the labors of Christian evangelists.

But with regard to the more intelligent classes, those who enjoy ordinary opportunities of intercourse with their fellow-men, who know a little of the tenets of other religionists, few, perhaps, have been absolutely without opportunities offering by which they might have learned something of divine and revealed truth. The influence which monotheists and Christian foreigners have exerted upon heathen India has perhaps been under-rated. Let us contemplate these rays of heaven-born light distantly shining from time to time on the darkness of India, though often refracted and distorted by the grossness of the atmosphere through which they have had to find their way.

At the commencement of the present century when the sciences of Comparative Philology and Mythology were but in their crude infancy, and when the authentic records of the most ancient religions of the world were scarcely known in Europe, the most extraordinary and often ludicrous attempts were made to derive all languages from Hebrew as the primitive tongue, many fanciful resemblances were presumed to exist between the mythological tales of various nations, and it was the fashion to find traditions of Eden, the Fall, the Trinity, and future restoration, in every quarter likely or unlikely, genuine or fictitious. Some of these now appear to have been drawn from garbled accounts most accommodatingly furnished by Hindu pandits—in fact, manufactured to order—to meet the demand which was seen to arise when the first investigations were entered into by European scholars.

But still there does appear sufficient reliable evidence to prove that traces of primitive traditions lie scattered throughout the sacred and mythological writings of the Hindus, as well as of the Chinese, Greeks, and other ancient nations. Assured, as we are, from sacred history, that all mankind are descended from the three sons of Noah saved with him in the ark, it could hardly be expected but that such an event as the Deluge would leave too deep and general an impression to be forgotten for a long series of ages. Accordingly this legend in various "editions," the more ancient the simpler, and the more accordant with fact, is found in the Hindu Puranas and the Mahábhárata. However, it was introduced into the Indian sacred books (and the close resemblance to the scriptural narrative of the deluge has induced some to conclude that it was derived from a Semitic source), we have here one of the earliest traces of some traditional knowledge on the part of the Aryan Hindus, of an important and impressive event in the dealings of the Divine Ruler with the world.

How, again, are we to account for the very marked and numerous points of resemblance in form and ritual observable between Brahmanism and Judaism? How did these arise? Do they not seem to indicate an influence exercised by the latter upon the former? In illustration, take the following points. There is the refusal to partake of food with persons of a different religion or caste; (Dan. 1 : 8). Certain articles of food are regarded as clean, others forbidden as unclean. There is the avoidance even of external contact with others in certain circumstances (John 18 : 28) on the ground of ceremonial defilement. Worship is offered in the most holy place regarded as the special residence of the Deity which the common people are forbidden to approach. In fact, the whole structure of a Brahman Temple with its outer courts walls and buildings, its inner fane and emblems of the special presence of the Deity, its ever burning lamps, and the like, would perhaps throw light on the structure and laws of the Jewish Temple. Further, Judaism was not essentially a proselytizing religion, but exclusive and conservative, and in this so far resembles Hinduism; a priestly tribe is set apart, frequent ablutions prescribed, and sacrifices offered according to strict rules contained in a series of detailed and imperative laws.

All these belong to the system of Brahmanism, which has assumed this form by degrees since the giving of the law

from Sinai and the establishment of the Jewish ecclesiastical polity, why not to some extent directly or indirectly in imitation of Judaism as it grew and strengthened and became known among the surrounding nations? It is but natural to suppose that a nation such as the Jewish people should be known as far as India, and certainly as far as the more northerly region from which the Aryans originally emigrated, and should, in course of time, affect the religions of other peoples throughout a wide extent of country. Their land was centrally situated and was the frequent resort of enquiring philosophers. Their singular customs would be carefully noted and commented upon, perhaps occasionally followed. The great events which had occurred in their early national history were not done in a corner. They were like a city set on a hill; they were "witnesses" for God, chosen perhaps with a more definite view to the propagation as well as the conservation of divine truth, than many are apt to imagine. What wonder then if we find Brahmanism (an evident corruption of a purer and earlier form of faith) to have adopted from Judaism the practices to which we have alluded?

At a later period, opportunities of becoming acquainted with some particulars of divine truth may, at times, have been afforded to Hindus by commercial, political or individual intercourse with Jews and others.

It is well known that a considerable commerce was conducted during the reign of Solomon and afterwards between Judea and the Western Coast of India. The early products of India were brought to the West by the Phenicians and the Indian names, introduced with the articles which they designated, are still found in the Hebrew Scriptures.

The captivity and dispersion of the Jews especially must have led to the more general diffusion of truth. Cyrus, Nebuchadnezzar and Darius were led to recognise and acknowledge the character and glory of the true God. The Jews were dispersed not only throughout Babylonia and Assyria, but also throughout a great part of the Eastern world, "Carrying with them the Holy Scriptures, they became the means of diffusing some knowledge of the true religion, and of raising to some extent a general expectation of the Messiah."

Accordingly, Jews have been found settled in a populous colony in the very interior of China whither they appear to have proceeded at a very early date. In India also the

Jewish colonies are numerous and ancient. The Black Jews of Cochin pretend to trace their origin to the tribes carried into captivity by the Assyrian monarchs; but are more probably descendants of Indo-Arabians and Indian proselytes. In either case, whether their forefathers migrated before the Christian era into India, or whether, as is now generally admitted, they are to a very large extent of Hindu blood—converted slaves and others—we see a practical exemplification of an effectual and long-continued influence exerted upon Hindus from without.

The Beni Israel at Bombay are a population of eight or ten thousand souls, whose physiognomy seems to indicate a union of both Abrahamic and Arabic blood. About fifty years ago they were found combining the worship of Jehovah with divination and idolatry. They have been settled in India for many centuries, whither they probably came from Arabia, with the Israelites of which province they have had much intercourse, and who are the most contiguous to India. They may be descendants of those who went into Egypt (Jeremiah 42 : 43) and were overtaken by the judgments threatened, perhaps leaving Yemen in the sixth century of the Christian era, about which time also the Cochin Jews may have come to India.[1]

Now although the Jews thus dispersed or wandering may not always have been disposed earnestly to labor as they were bound to do for the promulgation of the truth, and fully admitting the fact that they themselves ultimately lost more or less of the purity of their religion, yet we cannot suppose that there would not be a certain amount of knowledge either directly or indirectly, intentionally or incidentally, conveyed to the more intelligent minds of India. This might soon be diluted or utterly lost, yet we might, on the other hand, expect to find traces of such knowledge acting on the minds of the leaders of religious thought in India.

Neander's remarks on the Jews in the Roman Empire are strikingly relevant. "Those of them," says he, "who were Pharisaically disposed, took great pains to make proselytes. The wavering authority of the old national religions, the unsatisfied religious necessities of so many, came in to aid them. Reverence for that powerful being, the God of the Jewish people, for the hidden sanctities of the magnificent temple of Jerusalem, had long since found its way among

[1] Rev. Dr. Wilson, in *Oriental Christian Spectator*, Sept. 1854.

Pagans." Hence the inclination to Judaism in several of the large capital towns, had become so widely extended that the Roman authors of the time of the first Emperors often made it a subject of complaint, and Seneca, in his tract concerning superstition, could say of the Jews, "the conquered have given laws to the conquerors."

The same observations would apply, though of course in a much less degree, to the more distant nations amongst whom the Jews were dispersed. And where Jewish colonies continued in one place, as in India, for a thousand or fifteen hundred years, how considerable and unceasing, notwithstanding the barriers of caste, nationality and language, would be the influence of their example and conversation, and acts of worship upon surrounding tribes with whom they would come into daily contact, and political or personal intercourse. Their neighbours could not but, at least, be aware that there was a people who worshipped one God, and professed to be in possession of a divine revelation of His will. It may be, too, that the proximity of colonies of Jews in Western India tended, by the testimony they bore in support of a large portion of divine truth (to which appeal is still made), to aid in the preservation and perpetuity of the Syrian Christian Church of Malabar.

With respect also to the coming of a promised Saviour, may not the general expectation, well known to have been entertained at the time by those nations whose territories bordered upon Palestine, have extended even to some parts of India? Several of the false pretenders to Messiahship arose in Arabia and Persia, countries lying much nearer to India than Judea itself. Indeed, there seems reason to believe, upon careful examination of the Hindu writings, that accounts of the life and history of our Saviour were carried to India and form the real basis of some of the legends now related of Krishna, evidently added on to the original outlines of the story. This is the only rational mode of accounting for the remarkable resemblance which may be traced between various legends of Krishna and the Gospels, especially the Apocryphal Gospels, which would more fully represent popular opinion. So great is the resemblance that modern infidels are accustomed just to polish up the Indian story a little more to suit their purpose, to spell Krishna *(black)* Christna (as if from Christos) and then to charge Christians with adopting Oriental fables and applying them to the Lord Jesus Christ.

Coming down the stream of time to the Christian era, we enquire how long and in what measure has Christianity shone upon the dense darkness of India? We are here upon more familiar and oft trodden ground. Whether any of the Apostles preached the Gospel in India has long been a moot question, and will perhaps for ever remain undecided. Ancient traditions state that the Apostle Thomas visited India, preaching the Gospel, and was ultimately martyred there, but the accuracy of these traditions is exceedingly questionable. However this may be, it is quite certain that at a very early period, perhaps about the fourth century, the Christian religion was introduced into India. The Syrian Christians of Malabar attempt to trace their origin to the Apostle Thomas, but it is more probable that the first settlement was made by a colony of mercantile Syro-Persian Christians. The physical appearance and characteristics of these Syrian Christians at the same time indicate that they are, to a great extent, of native birth; in which fact we have evidence of a large number of converts to Christianity under the labors and teaching of a small number of Syrian colonists. They themselves have floating traditions of numerous converts of various castes having from time to time been added to their community. But what exact amount of influence these Syrian Christians have exerted at particular periods on the surrounding heathenism is uncertain. It is to be feared that it has been very much smaller than it ought to have been and might have been. Have there ever arisen amongst them great evangelists or preachers? Has any special period been distinguished for the revival of religion or a largely increased accession of converts from Hinduism? We know not. Still they were there, like their own lamps ever burning before the altar; a lamp of Christian truth in the midst of surrounding darkness; and however dimly this may have shone for ages, it yet must have been a testimony for God, and cannot but have afforded some opportunities to Hindus of becoming acquainted with the truths of the Gospel. Had it only been kept brightly burning, how blessed might have been the results to India! Yet as it is many a precious soul may have been comforted and saved through its means.

A remarkable instance of foreign influence affecting most observably the tone of Hindu religious thought, is afforded in the case of a school of Tamil religious teachers called *Sittar*. Their writings exhibit positive evidence of acquain-

tance with divine truth, so much so, that they are now considered to have been composed after the arrival of Europeans in India. Yet these external influences have worked so silently and imperceptibly, that few native scholars suspect their operation, and native Christians are accustomed to quote these poems as extremely ancient and prophetical of the advent of Christ.[1] They appear to regard these writers as we do Socrates and Plato, as men who saw further into divine truth than their contemporaries, and were marvellously enlightened by the inward influences of the Spirit of God.

We have said nothing of the repeated reproofs which Hindu idolaters had, during the dominion of the Mohammedan conquerors of India, in their solemn and continued protest against idolatry, by which the Hindus might have known the evil and criminality of such worship. Nor need we dwell upon Romish Christianity, which was propagated chiefly amongst the tribes on the coasts of India; and, sad to say, was often at the same time counteracted by the cruel, faithless and ferocious conduct of the European adventurers. Nor is it our purpose to dilate upon the tempting theme of the blessed light of truth shining clearly from the pure lamp of the inspired Word, which within the last century has been brought to bear upon the darkness in India. Suffice it that we have reminded our readers of some few agencies and faint influences, some distant glimmerings of divine truth, gleaming in very early as well as more recent ages on the darkness of India. India, therefore, has, on the whole, deliberately persisted in idolatry in spite of knowing, or at least of having enjoyed opportunities for knowing better. The topic has somewhat of a speculative character, but will comfort the Christian heart by showing how many a precious soul, of whom we can know nothing, may have enjoyed and embraced opportunities of seeing the light of heavenly truth, may have sought and found the pearl of great price, may have believed with more or less distinctness of intellectual vision in the Saviour of the world. Nor will it, we hope, lessen our active efforts, or weaken our earnest petitions for the salvation of the vast multitudes of the perishing heathen around us.

[1] Rev. Dr. Caldwell, in *Calcutta Christian Intelligencer*, 1861.

Art. V.—OLD CANARESE LITERATURE.

By the Rev. F. Kittel, Mercara.

In attempting to write a survey of a number of Old Canarese works, a feeling of sadness pervades me, as I think of the great talents that have, to a large extent, been misused in the production of those works. The Canarese-speaking people, both Aryas and Dravidas, are much gifted, and when they have once become the children of light, will no doubt become the authors of works that in all respects will be equal to those which have been produced by the Christians of the West. Then all that is useful and really beautiful in the writings of their fathers, the children will select with thanks, and make good use of it in creating a new literature. It is advisable for the more advanced of the native Christians of our days, not to neglect to go to the store-room of the literature of their ancestors, to acquire an elegant and graphic style of writing; but they should take care not to become imbued with the numerous low sentiments they will meet with. To these I add also the spirit of sectarianism that pervades Canarese literature. Sectarianism, in fact, has given the chief impulse to its coming into existence.

Jaina Literature.

The originators of Canarese literature are the Jainas, who have cultivated both Sanscrit and the Vernaculars of the South. They have not only written from sectarian motives, but also from a love for science, and have reproduced several Sanscrit scientific works in Canarese. The Sanscrit works date back as far as the beginning of the fourth century A.D. Their great grammarian Hemachandra probably lived in the twelfth century. That they began to write in Canarese many centuries ago, cannot be called in question. The oldest Jaina manuscript in Canarese of which I know, was copied A. D. 1428. The saying that its original was composed a thousand years ago, may be true.

Some of the scientific Jaina works in Canarese, all of them in Sanscrit verse, are the following:

1. Nâgavarma's *Chhandas* or Prosody. His birth-place was Veñgi desa. His work on prosody is the only standard-

work on that subject known to the Canarese. It comprises both Sanscrit and Canarese metres. As his Sanscrit source he mentions only the well-known Chhandas of Piñgala Nâga.

2. Nâgavarma's *Kâvyâvalokana,* a comprehensive treatise on the rules of Poetry. I have as yet only been able to procure its first and the beginning of its second chapter. It quotes a great many instances. The headings of its five chapters are: *Sabda smriti, Kâvya mala vyâvritti, Guna viveka, Rîti krama, Rasa nirûpana.*

3. Nâgavarma's *Nighantu,* a vocabulary based upon Vararuchi, Halâyudha, Bhâguri and the Amara Kosha. The author gives only here and there the Canarese meanings of the Sanscrit terms, being often obliged on account of the metre, it appears, to use a generally known Sanscrit one. Halâyudha was a predecessor of Hemachandra and his Kosha, but later than Bhâguri and Amaradatta.

4. Sâlva's *Rasa ratnâkara,* a treatise on poetry and dramatic composition. It is professedly based on Nâgavarma, Hemachandra and others. The text of my manuscript is rather incorrect; however, here follow a few sentences from its first chapter in an imperfect translation:

"The action of the mind (chitta vṛitti) the properties (lakshaṇa) of which are constant (sthâyi) and inconstant (vyabhichâri) and are combined with the pantomimes (abhinaya) of amorous passion (râga) and so on, is *Bhâva.* When the actions of the mind arouse the constant affections (bhâva) by a playful woman and other such objects as belong to the means of excitement (uddîpana) of (or concerning) the real object of affection (âlambana, for instance the hero of the piece), means that are famous in poetical and dramatical works, *Vibhâva* occurs. Further, when the specialities of the action of the mind the properties of which are, as stated, constant and inconstant, are perceived by spectators from perceptions (anubhava) of amorous looks, movement of the arms and so on, *Anubhâvas* occur. By in various ways putting in front and setting in motion (sañchâra) death and the other constant ones, *Vyabhichâris* are produced."

"*Bhâva* becomes apparent by the mind (chitta); *Rasa* arises from the *Bhâva;* Speech (vadana) displays this (the rasa). *Bhâva* is the action of the mind (manaḥ pravṛitti); *Vibhâva* specifies the *Rasa* that is born; those that have a sense for beauty (bhâvuka) know and enjoy the *Rasa* which is born of the bhâva, and this is *Anubhâva.* The action completely pervaded by the mind wherein the *sthâyi* (con-

stant property) is (still) combined with constancy is natural disposition (satva) and by this (parichetas) the *sâtvika* bhâva is displayed; when it is not constant, it becomes *sañchâri* (or vyabhichari, *i.e.*, inconstant property)."

"The eight constant affections (sthâyi bhâva) are: amorous passion (rati), mocking (parihâsa), grief (ṣoka), effort (utsâha), wrath (prakopa), astonishment (vismaya), fear (bhaya), and aversion (jugupsatâ)."

"The eight natural (spontaneous) affections (sâtvika bhâva) are: horripilation (pulaka), tears (aṣru), perspiration (sveda), inability to move (stambha), mental absorption (laya), inarticulate speech (svara bheda), tremor (kampa), and change of colour (vaivarṇya)."

"The appearance-affections (gestures) (anubhâva) are: frowning (bhṛikuṭi), colouring of the face (mukha râga), change in the look of the eyes (lochana vikṛiti), tremor of the lower lips (adhara kampana), displacing of hands and feet (kara charaṇa vyâsaka) and other actions of the members of the body."

"The thirty-three inconstant affections (vyabhichâri bhâva) are: intelligence (mati), shame (lajjá), haste (ávega), apprehension (ṣankâ), death (maraṇa), fickleness (chapalatâ), delight (harsha), self-abasement (nirveda), indigence (dainya), recollection (smṛiti), loss of presence of mind (moha), indolence (âlasya)," etc.

"The eight mild condiments (or tastes, ṣânta rasa) are: amorous emotion (sṛiñgâra), mirth (hâsya), tenderness (karuṇa), heroism (vîra), anger (praraudra), surprise (adbhuta), terror (bhayânaka), and disgust (bîbhatsa)."

"As it has been said: 'The pearl of pleasures is woman with her antelope's eyes' (bhoga-ratnam mṛigakshî), the amorous emotion-condiments are of all the condiments (rasa) the most pleasing to the world. The amorous emotion-condiments are, therefore, treated of in the first instance. Herein some mention the tender constant (sthâyi) attachment-condiment (sneha-rasa); it is included in the amorous passion (rati) and so on. Where women are the friends of women and men those of men, all such friendship too is included in the amorous passion. But the friendship of Ráma and Lakshmaṇa and others is included in the peculiar heroism (dharma vîra). The love of children for mother and father is included in the fear (bhaya)," etc.

5. Kesava's or Keṣi Râja's *Sabda Mani Darpana* or Grammar of the Canarese language. His father's name was Mal-

likârjuna. As this is also the name of one of Siva's Lingas, it is no wonder that Lingait books claim the renowned Keṣi Râja to have belonged to the Lingait sect. But, would a Lingait poet under any circumstances adduce for instance the prayer: "Give me abundance of joy, oh highest Jinendra!" merely to give an example of a very common form of the Vocative, having the choice between this one and hundreds of others? And would not he, at least once, have shown his Lingait (or Saiva) colours? Besides his curt language is precisely that of Jaina authors. Kesava's grammar is very valuable and the only complete one of the Canarese language in Canarese, (there is also one in Sanscrit) that is authoritative. It deserves to be studied by all that are interested in the Canarese language.[1]

6. Devottama's *Nânârtha Ratnâkara, i.e.*, a collection of Sanscrit words that have various meanings. 168 verses in different Sanscrit metres. That the author is a Jaina appears, for instance, from verse 157, in which he states that the word Paramâtma has three meanings: (1), the state of existence which wants no support (anâdhâratâ); (2), Jineṣvara; (3), a Siddha.

A few sectarian works of the Jainas are:

7. Nâgachandra's *Jina Muni Tanaya* (*i.e.*, "oh son of the Jina Muni"), these being the words with which each verse concludes. It is a somewhat flat exposition in 102 Kanda (Aryâ) verses of what is virtuous according to Jaina views.

8. *Sâstra Sâra.* Of this and of the next work I have seen only a fragment. It propounds the views of the Jainas, at the same time refuting Brahmanism.

9. Vṛittavilâsa's *Dharma Parîkshâ.* Here follows its beginning in an abridged form:

Vaijayantî was a town beautiful for its Jina Chaityas (sanctuaries). Its king was Jitaripu, his wife Vâyuvegâ, and their son Manovega. At the same time Vijayapura was ruled by Prabhâṣañka whose wife was Vimalamatî; their son was Pavanavega. Manovega studied under the teacher (upâdhya) Pushpadatta. His intimate friend Pavanavega had his doubts regarding the Jaina tenets. Manovega asks a Muni what should be done to convince his friend, and is advised to take him to Pâṭalîpura, where by means of dis-

[1] This work was published last year, at the Basel Mission Press, Bangalore, by C. Stolz, Esq.

putations with the Brahmans his friend would become acquainted with the futility of Brahmanism.

The two friends went to that town with its fine temples of Brahma (hiraṇyagarbha âlaya) and various brahmanical devotees (also bhûtikâdi lingi), encamped in its garden, the next morning put on the disguise of grass and wood-cutters, entered the town at its eastern gates, went into a temple of Brahma (abjabhava), put down their bundles of grass and wood, beat the big (temple) drum (bheri), and sat down on the throne (siṁhâsana). As soon as the learned of the town heard the sound of the big drum, they came to the temple, thought the two strangers to be great men (kâraṇa purusha), made their obeisance, and asked: "What is your country? What ṣâstra do you know? With what vidyâ are you conversant? Tell us quickly!" They said: "We have seen the whole world, and have come here to see the town. But with ṣâstras and vidyâs we are not conversant." Then the Brahmans said: "Except learned men come, beat the big drum, and gain the victory in disputation, they are not allowed to sit on the throne." They answered: "Be it so!" and came down from the throne. The Brahmans put the question: "How is it that people of your glorious features appear in such a miserable state?" The strangers said: "Why do you ask thus? Have there never been any such of your own sect (mata) as have lived in the same state?" The Brahmans responded: "If there ever have been any people gifted with the same supreme power (vibhava) as you in our sect, that have lived in such low circumstances, tell us!"

Thereupon the strangers adduced a ṣloka about the ten avatâras of Vishṇu (which I give, as it is also quoted in the above-mentioned Sâstra Sâra): *matsyah kûrma varâhas cha nârasimhas cha vâmanah | râmo râmas cha krishnas cha bauddhah kalki dasâkritih* ||, argued that Vishṇu as being subject to death and birth, could not be eternal (nitya); and as having been born as animals, could be but ignorant (adnyâni); and said: "Such being the case your question regarding our low circumstances is quite futile!" To this the Brahmans had no answer, declared the strangers to be the victors, and gave them a testimonial to that effect (jaya patra).

Then the two returned to the garden. The next morning they in another disguise entered the town at another gate, went again into a temple of Brahma, and a similar occur-

rence took place. After eight such meetings during each of which Manovega plainly shows the foolishness of Brahmanical hero and deity tales, the friends return to their home.

I have still to mention two valuable Jaina Commentaries:

10. A commentary in Canarese on the Amara Kosha, called *Nâchirâji.*

11. A commentary on Halâyudha's dictionary, the *Abidhânaratna mâlâ.*

Liñgâita Literature.

The Liñgâitas or Liñgavantas (not meaning here the Arâdhya Brahmans who also wear the liñga) have always been very active in expressing their ideas in poetry. At first they used, as it appears, Sanskrit, and perhaps Telugu, as their medium; for instance, the poet Somesvara of Pâlkurike who wrote a Basava Purâṇa in one or the other of the two languages. I do not know whether it is still extant in the original, but we have its translation in Canarese. Here follow some Canarese Liñgâita works:

1. The *Sataka* of Somêsvara of Pâlkurike who lived at the time of the Ballâḷa kings. It consists of 110 verses in the Mattebha Vikrîḍita metre, and contains some moral and and other reflections on various subjects. Its 7th verse may serve as a specimen: "Oh Hara, Hara! Oh rich and beautiful Somesvara (Siva)! Though one tree of the wood in which the bird roves, becomes barren, will no fruitful tree grow for it? Though one flower fades, will there be no flower for the black bees? Though always one self-conceited man lies against the poet, or one is parsimonious, will not constantly some liberal persons be born on earth?" The poem occasionally utters some really nice thoughts.

2. Bhîma's *Basava Purâṇa,* 61 chapters in Shaṭpadi, a translation of the above-mentioned Somesvara's Basava Purâṇa. Bhîma finished his work A.D. 1369. It states that Siva sent Nandi, the bull of Kailâsa, to the earth to become the son of Mâdalâmbike, the wife of Maṇḍige Mâdirâja, of the town of Bâgavâḍi in Karṇâṭa, and to make the liñga-worship independent of Brahmanism. Nandi being born of her and being called Basava (Vṛishabha), in course of time, entered the court of Bijjaḷa, the king of Kalyâṇapura on the Tungabhadra, as prime minister, and by the power of his high position, by doing wonders and giving instruction, did all he could to promote the growth of the specific Liñga-

vanta sect. In the end he instigated some of his followers to murder Bijjaḷa who had no lasting faith in Liñgavantism. According to one account Basava died 810 A.D. (Kali 3911). One of the stories runs thus: "Once when Basava with pleasure was sitting in the assembly of the king (Bijjaḷa), he called out: 'It will not be spilled. Do not fear! Holla!' and with excitement stretched out his hands, as if at that moment he were lifting up an earthen vessel. Then said Bijjaḷa: 'He who has smeared a little finger's ashes on his body becomes mad to the degree of a mountain! Such is a true saying,' and gently laughing addressed Basava: 'Alas, master Basava, has Siva's madness come upon thee too? Has the feeling of devotedness risen to thy head? Why didst thou, as if raving, suddenly call out in the assembly of the odd people (*asama, i. e.*, people who worship Siva with his three eyes and who at the same time are curious characters themselves): "Do not fear!" Joyfully lift up thy arms, stretch them out and act as if thou seizedst something?' Then said Basava: 'It is not meet to tell the mass of good properties which one has to each other; but if I do not tell, the assembly will laugh. Hear, therefore, oh king Bijjaḷa! To the east of yonder Tripurântaka (Siva)-temple, about six miles from here, is a renowned Kapilesvara (liñga). When a certain female devotee, from love, was giving it a bath of a thousand and one hundred Khaṇḍugas of milk, this ran from street to street in a stream, and by the walking of elephants a muddy quagmire was produced. In one of the streets with such deep mud a female of the name of Kâṭaka carried butter-milk for sale, when her feet slipped, and she with trembling looked in this direction, and called out: "Oh Basava, reach and take the falling pot!" Then before it could fall, I raised the pot by stretching out my hands in that direction.'" To be short, the king who had his doubts, had the cowherd brought, who corroborated Basava's statement.

Besides legends regarding Basava, the Purâṇa contains many others regarding Saivas that lived before him or at the same time with him.

3. Virûpâksha's *Channa Basava Purâṇa*, finished A.D. 1585; 63 chapters in the Shaṭpadi metre. It contains the legend of Channa Basava who was one of Basava's near relations and fellow-labourers at Kalyâṇapura, and some sayings of his contemporaries. Channa Basava's own sayings in general are tales about certain feats of Siva and statements about Laiñga doctrines and ceremonies. Chapter 54 gives

the *Soma Sûrya anvaya* of the members of which it is said that they could not have got eternal bliss; chapter 55 has short legends of Siva Saraṇas; chapter 57 is a recapitulation of Basava's wonders, etc.; and chapters 62 and 63 contain some so-called prophecy.

4. Siñgi Râja's *Mala Basava Charitra* (Purâṇa), *i. e.*, legends regarding the great Basava (Bijjaḷa's prime minister); 48 chapters in Shaṭpadi. Doings and sayings of Basava that bear the same type as those of the preceding two Purâṇas. A story that was told by Basava in Bijjala's court, is, in an abridged form, as follows: A huntsman by profession, one morning told his wife that he was going to bring her some sweet venison, and went away. On the road he heard the sound of conch-shells and drums proceeding out of a Siva temple, and thought that to be a good omen. The whole day he roamed about in the jungle without seeing any game. In the evening he came to a tank, and ascended a tree that stood on its bank. It was then the fourteenth day from the full moon of the month Mâgha. He plucked off the leaves that were obstructing his sight (then occurs a flaw in the manuscript). The leaves together with some spray water came in contact with an old liñga that for thousands of years had been left alone. After a sleepless night the next morning he saw that the liñga had been worshipped, was comforted, and took some roots and fruits home as a gift (prasâda) from the Siva liñga, which he and his wife who had observed the watch of the Siva râtrâ in a temple during the night, ate as food after a fast (pâraṇe), and made up their mind always to do the same. However, the huntsman continued his sinful occupation of killing animals, till death showed its face, and the messengers of Yama came to take the old sinner to hell. Then Siva's servants strongly interfered, so that Yama went to Siva to complain. Siva called his servants who related the story of that night, and by quoting a verse of the Sanskrit Siva Dharma showed the great virtue of presenting even a few leaves and some water (to a liñga). Thereupon, Siva sent Yama away, and blessed the huntsman and his wife, because they had performed a Siva râtrâ.

The age of Siñgi Râja is doubtful; he had, however, become a known personage at the year 1585 A.D., when it was said of him by the author of the Channa Basava Purâṇa

that "he had performed many wonders and obtained Siva's grace."

5. Toṭadârya's *Sabda Manjari, i.e.*, a vocabulary of Tadbhavas and old Canarese words, 140 verses in Shaṭpadi. Toṭadârya lived in Keggere at the time when the Narasiṁha dynasty of Vidyânagara was declining.

6. *Kabbiga Kaipidi* (the poet's *vade mecum*) by Liñga, the prime minister of the king of Uggehaḷḷi and son of the Brahman Virûpâksha. His work is a vocabulary like the preceding; 99 verses in the same metre. (Another vocabulary, the *Chaturâsya Nighaṇṭu*, by Kavi Bŏmma (Brahma), may be Jainic, as it is composed in Aryâ verses; Bomma, however, is a name not unfrequent with the Liñgâitas. It contains 100 verses).

7. Chikka Nañjesa's story of the poet Râghava. It was composed after Nos. 2 and 4, as it refers to their authors. It is in Shaṭpadi and has 19 chapters with 1,495 verses.

Râghava's father was Mahâdeva Bhaṭṭa of Pampâpura (Hampe, Vidyânagara), his *guru* was Harîsvara. Being once a little cross in his behaviour towards his guru, who had reproved him for not using his poetical faculties exclusively for the honor of Siva, this worthy knocked out several of his teeth by a blow with one of his wooden shoes. The pupil, however, was received back into favor, his teeth were restored to him, and he was instructed. The drift of one of the stories that formed part of his instructions, may be given here: At the time of king Bijjaḷa there was an excellent Liñgavanta woman in Kalyâṇapura, called Kamalâyi (Kamale). Siva wanted to visit her, assumed the form of a debauchee, and went to the street of that town inhabited by prostitutes, in company with Nârada (the favorite Ṛishi of the Liñgâitas) who had to carry his betel-pouch. The worthies of that street wondered at his beauty, and were entertained by him. Evening came on; (here follows a very obscene description of what takes place in that direction). Meanwhile Siva went with Nârada to the bazaar street called "the great dancing school," and was again the object of admiration of bad men and women. Nârada pointed out to him a number of houses occupied by female devotees, till they came to the house of Kamalâyi. She received him as a beautiful libertine, and did still more; at this last act her life entered into a liñga. In the morning she was found dead, and a great lamentation commenced; the liñga, however, in which her life was, became

known, was brought and tied to her neck, when instantly her life returned to her.

The poet Râghava is introduced as calling himself "the inventor of the Shatpadi metres" (Canarese metres with six lines), metres in which nearly all the Liñgavanta and Brahmanic Canarese poems appear, but, as far as I know, none of the Jainas. He is pictured as a very good disputant, and died in Velâpura. His death took place before 1369 A. D., as at that year he had already become a renowned man of the past. There is a work of recent date, named *Anubhava Sikhâmaṇi*, containing Siva stories, that professes to be a work of Râghava in a retouched form.

8. *Prabhu Liñga Lîlâ*, 25 chapters with 1,110 verses in Shatpadi. The author's name is not given in my copy; but it is probably the work of the same name that was composed by Châmarasa Ayya at the time of Prauḍha Râja of Vidyânagara. It is the legend of the Tañgama *Allama Prabhu*, (the son of Nirahañkâra muni) who at last ascended the guru throne in Kalyâṇapura in Basava's time. The first story relates how Allama went to the town Banavase in the country Bĕḷavala where the king Mamakâra Prabhu ruled, and how he seduced the princess Mâye, the king's only child.

9. *Prauḍha Râja Kathâ, i. e.,* stories told *to* the king Prauḍha of Vidyânagara, to convince him of the truth of Liñgavantism. It was written by Adṛisa, the son of Annappa, of the *Kare kula* of the merhant-chiefs (desâyi) of the Pergunna (paragaṇe) of Kollâpura. The stories are mostly, if not throughout, somewhat more detailed accounts of the short legends of Saivas found in Bhîma's Basava Purâṇa and the Channa Basava Purâṇa.

10. *Akhandesvara vachana,* a treatise setting forth the specific Liñgâita tenets and ceremonies. It is also called Shaṭ Sthala Acharaṇa. The sacredness of the number six with the Liñgâitas is founded on the mantra "om̃ namaḥ Sivâya" which has six syllables. Thus they speak of Shaḍ akshara, Shaḍ dhâtu, Shaṭ karma, Shaḍ indriya, Shaḍ Bhâva, Shaḍ liñga. The headings to the nine chapters are as follows (the word *sthaḷa* meaning *topic*): *Srî guru kâruṇya sthala, Liñga dhâraṇa sthala, Vibhûti sthala, Rudrâksha sthala, Bhakti sthala, Tûrya nirâlamba sthala, Prasâdi sthala, Prâṇa liñgi sthala, Sarana sthala.*

11. The *Brahmottara Kâṇḍa* of the Skanda Purâṇa, or

Siva kathâ amrita sâra, translated after the time of the poet Râghava, 31 chapters with 1,844 verses in Shaṭpadi.

12. Shaḍakshari Deva's *Râjasekhara Vilâsa*, *i. e.*, a legend regarding some episodes in the life of the Chola king Râjasekhara, 14 chapters, finished A. D. 1657. Shaḍakshari, a disciple of Chika (chekka) Vîra desika, stands as a poet, according to my impression, higher than all the other Canarese poets known to me. His diction, however, is somewhat too flowery and verbose, and he frequently uses very obscene language. He introduces no verse in Shatpadi, and in this, as well as in grammar and vocables, imitates the ancient poets. His language is difficult, but a model of exactness.

Saiva Literature.

By *Saivas* (whether all of them were Arâdhya Brâhmaṇas or not is doubtful) were composed the following works:

1. *Bhakti Rasâyana* by Sahajânanda; 107 verses in Shaṭpadi. It has some good thoughts.

2. *Anubhavâmrita* by Srî Rañga, son of Mahâliñga of the Sahavâsi family, and a pupil of Sahajânanda guru. A very popular treatise on Vedântism; 856 verses in Shaṭpadi.

3. *Chidakhaṇḍa anubhava sâra;* 537 Shaṭpadi verses on the Vedânta by Chidânanda.

4. *Dnyâna Sindhu;* a Vedântistic treatise in Shaṭpadi 46 chapters, by Chidânandâvadhûta whose guru was Chidânanda.

5. Viveka Chintâmaṇi; ten Prakaraṇas, by Nijaguṇa Sivayogi, on matters regarding the Nigamas and Agamas. Its first paragraph, for instance, concerns Isvara's attributes; then follow the four divisions of the Veda, then the four divisions of vâdas (*vidhi vâda, artha vâda, mantra vâda, nâmadheya*), then the Vedâñgas, the Upavedas, &c. It is often too short to be of much use.

6. Sarvadnya's *Padas.* Verses that sometimes nicely express the wisdom in the street. The metre is Tripadi, a kind of Canarese verse with three lines, that is not often used. He tells his own story in the concluding chapter. Entire copies of his work appear to be rare.[1]

7. Mañga Râja's *Nighaṇṭu.*[2]

[1] A few verses of his are translated in the *Indian Antiquary*, 1873, p. 23, seq.

[2] An account of this work is found in the *Indian Antiquary*, 1872, p. 345, seq.

8. Isvara Kavi's *Kavijihvábandhana.*[1]

Vaishṇavá Literature.

Works that fall under this heading are of comparatively little interest, as they, with the exception of the Dâsa Padas, are mere translations of, or free extracts from, Paurâṇika works.

1. Jaimini's *Bhârata,* translated by Lakshmîsa of Devanûr (Maisûr,) son of Aṇṇama, of the Bharadvâjâ family. It professes to be a translation of the *Asyamedha parva* of a work by Jaimini muni, the muni having given this description of Dharma râja's horse-sacrifice to king Janamejaya. It is in Shaṭpadi, and is written in a simple, but classical style; 34 chapters containing 1,907 verses. Some say (for instance the Munshi Tirumale Syâmaṇṇa of the Wesleyan Missionaries in Mysore) that it is not more than about 150 years old.[2]

2. *Mahâbhârata,* ten of its Parvas in Shaṭpadi. The translator who calls himself Kumâra Vyâsa, dictated his verses in the town of Gadagu (not far from Dharvar or Dhâravâḍa). At his time, he states, there existed already a number of translations of the Râmâyaṇa. This translation as well as that to be mentioned next, cannot be called classical.

3. *Râmâyaṇa,* translated in Shaṭpadi by a Brahman under the assumed name of Kumâra Vâlmîki, as it seems, an inhabitant of the place Torave (in the district of Solâpur.) This work is later than Kumâra Vyâsa's, as he refers to him. (May they be identical?) He honorably mentions the vedântist Sañkarâchârya.

4. The *Bhâgavata Puráṇa*; 11,298 verses in Shaṭpadi. Towards the end the author says: "The good poet Châṭu Viṭhṭhala Nâtha has made the Canarese translation."

5. *Tagannâtha Vijaya*; 18 chapters, by Rudra. He says he has taken his stories from the Vishṇu Purâṇa and his object is to glorify Krishṇa. The work contains well-known Kṛishṇa legends, in this case in various Sanskrit metres, thus bearing the appearance of some antiquity, Also the predecessors he mentions (Bâṇa, Karsha, Mâgha, Sañkhavarma, Sântivarma, Guṇavarma, Manasija, Karṇama,

[1] See the Mangalore edition of the *Sabdamanidarpana*, p. XXIV, seq. A *Sañgîtâ Ratnâkara,* which I have never seen, is said to treat of melodies *(râga).*

[2] Cf. Weber's *Indische Streifen,* p. 392.

Pampa, Chandrabhaṭṭa, Ponnamayya, Gajâñkuša), are of a peculiar character.

6. *Kṛishṇa Lîlâbhyudaya*, taken from the Bhâgavata Purâṇa. The author invokes Madhva muni or Ânandatîrtha (of Uḍupu or Uḍupi on the western coast, who died A. D. 1273). Regarding his family, &c., he says, "In the grâma of Kaḍagatûr, in the country Penugoṇḍa (?), is a Brâhmaṇa of the Jâmadadnya gotra, a servant of Madhva muni, a Canarese of the northern district. His son is Vĕñkârya Timma Arasârya. Of him I, Vĕñkayârya, am the first-born son; my mother is Seshâmbe, my brother is Nârâyaṇârya. I bear the appellation 'Hari dâsa.' The lord of my work is Vĕñkaṭa Sauri" (i. e., Kṛishṇa of Tirupati). The work consists of 51 chapters with 2,543 verses in Shatpadi. It bears also the name of Kanaka Kṛishṇa Lîlâbhyudaya.[1]

7. *Hari Bhakti Rasâyana* by Chidânanda, 301 Shaṭpadi verses in 5 chapters. In the prologue he confesses he does not know the mysteries of the Vedânta, or the Kâpila, Pâtañjala and Sâṇḍilya methods, or the way of the Agamas and Purâṇas, and will only write by the grace of his guru. Afterwards, however, he professes to give a short abstract of the Agamas and Purâṇas.

8. The *Dâsa Padas;* songs by Kṛishṇa's servants, in honor of their master. They are in various Ragaḷe metres, composed to be sung, and each accompanied by a refrain. They frequently refer to Râmânuja and Madhva of Uḍupu as the great gurus. There exist many hundreds of these popular songs by Kanaka Dâsa, Purandara Dâsa and others.[2] Kṛishṇa is always introduced as being represented by an idol, this being either at Uḍupu, or Tirupati, or Puṇḍarîpura, or Velâpura, or Srîrañga, or Kâginele (in the Kôḍa taluk of Dhâravâḍa). The Kṛishṇa Dasas in South India may stand in connexion with Chaitanya (A. D. 1486—1534),[3] and his followers.

[1] Verse 2 of the work is: when a sapphire (indra nîla) is set in gold (kanaka), people think it natural; when gold is set in a sapphire, they wonder (? here occurs a flaw in the manuscript). May the godly Vĕñkata Sauri, who always wears the spotless gold-jacket (? kanakâñgi) on his breast that is like a sapphire (hari nîla) give me success."

[2] Of these 174 have been printed at Mangalore, and reprinted at Bangalore.

[3] See "Chaitanya and the Vaishnava Poets of Bengal; *Indian Antiquary*, 1873, p, 1., seq·

I give a Purandara Dâsa hymn that has the honor of being the first piece in a school-book, in a prose-translation:

Refrain—

"In the whole world those are fools
Who leave the one god (Kṛishṇa,) and adore bad gods."

Hymn—

"He who leaves his wife alone (not thinking that she might yield to temptation), is a fool;
He who lends money to relations, is a fool;
He who entrusts a person with his money-bag, is a fool;
He who is an impudent fellow, is a great fool, oh master!
He who sells his own daughter to sustain himself, is a fool;
He who lives in the house where his wife has been born, is a fool;
He who uses bad language when poverty comes on, is a fool;
He who has no fixed mind, is a great fool, oh master!
He who in his old age takes a wife, is a fool;
He who plays with a serpent, is a fool;
He who does not support the twenty-one families (*kula*), is a fool;
He who does not say: 'Oh father Viṭhala!' (*i.e.*, Kṛishṇa), is a fool;
He who milks the mother the calf of which has died, is a fool; oh master!
He who lends money without a pawn, is a fool;
He who is brooding over eighty subjects, is a fool;
He who uses bad language against his own mother, is a great fool.
He who betrays the house in which he has eaten, is a fool;
He who utters calumnies, is a fool;
He who sees the glorious Purandara Viṭhala with the white-lotus eyes, and does not worship him is a great fool, oh master!"

According to many other hymns the Purandara Viṭhala is identical, for instance, with the Kṛishṇa idols at Paṇḍarîpura and Tirupati, in the last-mentioned place being the Vĕñkaṭagiri or Pûrva giri or Seshadri on which he dwells.

9. *Kṛishṇa Charitra* or *Vara mohana tarañgiṇi*; 42 chapters with 2,705 verses (the metre of our manuscript being very irregular, I cannot tell in what metre it is com-

posed), by Kanaka Dâsà. The second chapter begins: "He who has uttered the work, is the best servant (dâsa) Kanaka; she to whom he has uttered it, is his wife, the very wise woman; the lord of the work is the Adi Kesava of Kâginele; when a person hears it, virtue is obtained." And towards the end of the work Kanaka Dâsa says: "Kâginele's Narasiṁha who is the Adi Kesava, will cause the wishes of good people to be fulfilled." Kanaka Dâsa, "by the favor of Kâginele's Adi Kesava," composed also a Bhakti Sâra, 108 verses in Shaṭpadi.

Of *Stories* in prose I mention the translations of the Sanskrit Pañchatantra, Vetâla Pañchaviṁśati and Haṁsa Viṁśati. The translation of Suka Saptati is in Shaṭpadi verses. Of stories in prose I may adduce still the following, as they are connected with a semi-historical person, viz., the tales about Râma Kṛishṇa of Tennâla. The work begins with saying that in Tennâla, to the north of Madras there was the Brahman boy Râma Kṛishṇa. Once when a Sanyâsi saw him, he liked him so much that he taught him a mantra telling him to repeat it thirteen million times in a Káḷi temple, when the goddess with her thousand faces would appear to him and bestow a proper boon on him, if he did not lose his courage. The boy did as he had been told, and Kaḷi appeared to him as a female with a thousand faces and two hands. He was anything but afraid, and began to laugh. Kâḷi asked: "Why dost thou laugh at me?" Then said the boy: "Oh mother, man has one nose and two hands; but whenever he catches a cold, he gets over much to do with blowing his nose. Thou hast a thousand faces and a thousand noses; well, when it sometimes happens that thou catchest a cold, how dost thou blow thy noses?" Then Kâḷi cursed him to become a prince's jester. In course of time he went to Anegondi, the capital of the Karṇâṭaka country, where Kṛishṇa râya with his minister Appaji ruled, at the court of whom he played the nineteen tricks related in the work.

I trust others will undertake to make our knowledge of Canarese literature more complete.

Art. VI.—GROWTH IN SPIRITUALITY OF THE NATIVE CHURCH

It is obvious to all who know the state of the Native Church in India, that if it is ever to become a power in the work of evangelization, it must undergo a great change in its spiritual character.

The object of the remaks now to be made, is to suggest certain means, which, it is believed, might contribute to the change in question.

First of all, it is deemed essential, that every church should have an intelligent, judicious and godly pastor,—one who is able to give most of his time and thoughts to the spiritual edification of his flock. Without this, all subordinate measures must lack efficiency, or fall to the ground altogether.

These pastors, whenever suitable men can be found, should be natives. The number of such, at present, is unfortunately very small; nor can it be increased, till the Lord himself, *in answer to prayer*, shall raise up men of the right spirit, and Himself ordain them to this work. Till then Missionaries to whom God has given converts, must regard pastoral work as a part of their special vocation. This is essential to a healthy development of Christian character. There may be exceptions; but, as a rule, the flock can never be fat and flourishing, without the Shepherd's care.

The existence, therefore, of a *bonâ fide* pastorate, is assumed as a preliminary to all the suggestions now to be offered.

One of the means which commend themselves to us, for the advancement of the native Church in spirituality and efficiency, is the removal of positive hindrances. Such, for example, is the unconverted state of many of the Church members. Some of these have received baptism on the ground of a general faith in Christianity, while there was yet no reason to believe that they had been renewed in the spirit of their minds. Others, baptized on the ground of a profession of true repentance and of faith in Christ as their personal Saviour, though in reality they were still in the gall of bitterness and the bond of iniquity, have deceived others, and possibly themselves also. Both of these classes

lacking spiritual vitality, serve to keep the character of the Church low. Their conversion should be very specially aimed at. In order to this, we must deal faithfully with them. If there is reason to doubt any one's being in Christ, let us tell him plainly that we fear he lacks the one thing needful, and that before he can enter the kingdom of God he must be born of the Spirit. Instead of comforting him with a vague hope that all may be well, and exhorting him, on the ground of such a hope to go on to perfection, let him be warned that without a radical change he is a child of wrath, even as others who make no profession of faith in Christ. Without such plain dealing there is the utmost danger that such "Christians" will continue to be mere formalists,—being dead weights on the Church while they live, and losing their hope and their souls at last. Let searching sermons be preached, that every man may be able to discover how he stands before God. Aim at making every member of the visible Church, and every attendant on public worship, a genuine saint—a perfect man or woman in Christ,—one over whom we may rejoice in the day of the Lord, when our work shall be tried as by fire.

Another obstacle is the spirit of division,—a spirit which sometimes appears even in persons who are believed to be true Christians. This owes its origin to various causes; sometimes to a caste feeling not wholly eradicated. Such a feeling, if indulged in, must grieve that Spirit who is the bond of union among the members of Christ's Body. It is opposed to the very idea of our oneness in the Lord, and it cannot fail to obstruct the growth of the Divine life within us. The most vigorous efforts, therefore, must be made to eradicate this feeling; and to insure success we must begin at home. Without ignoring those social distinctions which grow out of the nature of things, we must repudiate every argument intended to justify the erection of social barriers between ourselves and our native brethren, based merely on distinctions of race and color. There must be the same fellowship between us—the same sympathy—the same feeling of oneness, as between the hands and feet, as between the organs of sight and the organs of hearing. The body is one; and so is the Church. Though there is a diversity among the members, yet to make that diversity depend on the accidents of climate and pedigree, instead of mental and moral character, spiritual endowments and general culture, is to be guilty of the schismatical spirit which separates the

Brahman from the Sudra, and resists the law of universal love, especially that peculiar law of brotherly love which was given to Christians by their loving Lord. The Church can grow up into Christ only through the fellowship of the Holy Ghost,—a fellowship which embraces all in whom the Spirit dwells.

The divisions which destroy the peace of the Church, and militate against its spiritual prosperity, arise sometimes from the evil-speaking and petty quarrels of the members. The Spirit flies from every scene of angry strife. This evil is one of fearful magnitude. Christians must learn to live together in peace. There must be mutual sympathy and brotherly love. For this missionaries and pastors should labor and pray. On this they should ever insist. Quarrels among brethren generally grow out of evil-speaking and misrepresentations, and these again from a misunderstanding of each other's conduct and motives. It should constantly be urged upon the brethren to put the most charitable construction possible on the conduct of others, and not to judge otherwise than as they would themselves be judged. And if, after all, misunderstandings and quarrels did arise, and if complaints were made of injustice and wrong practised by one against another, instead of a formal investigation, and a decision in favor of one of the parties, the cause of Christianity would doubtless gain far more by an earnest and prayerful exhortation to *each* of the parties in private, to bear the wrong complained of, with the meek and forgiving Spirit of Jesus. We believe this to be the best way of settling such differences. Let all that are wronged, endeavor, by rendering good for evil, to heap coals of fire on the heads of the wrong-doers. There is no way of promoting peace and brotherly love equal to this.

At the same time whatever means are adapted to increase the kindlier feelings of our nature should be called into use; especially those which act upon our spiritual sympathies.

To this end the cultivation of music is recommended—both vocal and instrumental, but more particularly the former. Let Native Christians be taught to sing. Let them learn the theory as well as the practice of music. Make it a source of enjoyment to them, and encourage them to practise, not secular but sacred music, as means of tuning the heart to Divine as well as to human harmonies. To aid this an occasional concert might be arranged.

And then, as a means of cementing their hearts in Christian love, recommend the custom of spending a little season, now and then, when they visit each others houses, in prayer and praise. Let it not be a standing rule to do so, for thus their visits might lose their social character, and their devotions sink into an empty and repulsive form. Yet, when such exercises are prompted by a cultivated and spiritual taste, the more frequent they are, the better for the peace and spiritual prosperity of the community.

Another remedy for the evil in question, as well as a direct means of grace, is the habit of offering up prayer and intercession for each other by name,—not publicly, but in the closet. It is well for every member of a local church to pray often for every other member; and that, with special reference to his circumstances and wants, both temporal and spiritual. This should include the giving of thanks on behalf of those who have been highly favored by God, with either worldly or spiritual gifts.

The cultivation of grace and of good social qualities in the female members of our churches is a matter of the utmost importance; because their influence for good and for evil too, is so great. How often do the quarrels between neighbours, Christian as well as heathen, owe their origin to the idle gossip and the exaggerated stories of women, often when no evil is meant by them. A world of mischief might be prevented, if such could be induced to bridle their tongues; or, what is better, to season all their conversation with the salt of heavenly love. To this end let no pains be spared to elevate the character, and to increase the piety of Christian women. This is a sphere in which particularly the wives of missionaries are called to act. Let the burden of this work, with all its weight, be laid on their consciences.

In immediate connection with this is the early conversion of children, as a means of improving the religious character of the churches. The complete renovation of one who has been converted from heathenism at an advanced age, must generally be a difficult task; because there are a thousand obliquities of character to be rectified, and a thousand heathenish habits and pernicious associations to be got rid of. But if the work begins in childhood, it is not so difficult. "Train up a child in the way he should go, and when he is old he will not depart from it." "Just as the twig is bent, the tree's inclined." Experience, as well as reason, teaches that the second generation of Christi-

ans, in any country, where proper care is bestowed on them, is likely to be better than the first; more worthy of the Christian name, and more efficient for good. The conversion, therefore, of the children in our congregations should be specially aimed at.

To aid in this, besides the formation of maternal associations, under the guidance of missionaries' wives, recourse should be had, as far as practicable, to well-conducted Sunday Schools. These could be taught partly by missionary ladies, and partly by the most spiritually minded and most zealous of the native Church members, whether men or women. But the sole aim of every such school should be the training of the children for the Kingdom of God; and nothing incompatible with this should be tolerated in them for a moment.

Further, to promote the piety of the native Church, we would suggest meetings for prayer and religious conference under the leading of the pastor. The conference of course should relate only to questions connected with Christian piety, embracing something of religious experience, but avoiding every thing that might give rise to a factitious sort of piety. As iron sharpens iron, so do hearts wrought upon by Divine grace, when brought into contact with each other.

Another step in the same direction is the encouragement of the brethren to embark in all feasible schemes of Christian benevolence. The more a tree grows upward and outward, the more thrifty it becomes even in its roots, and so the roots of faith and love in the heart of a believer, are strengthened by acts of external piety. If Christians would grow in holiness, if they would increase more and more in the likeness of Christ, let them follow his example in every practicable way; let them show sympathy with the suffering, and minister to the sick, as they have opportunity; to the heathen sick, as well as to those of their own faith. Let them serve and honor Christ by speaking often of his boundless love to sinners, and of the Father's love through him.

We would recommend also the preparation, in the vernaculars, of Christian biographies. These, in our own language, have stirred up thousands of God's children to a holier life and a more active Christian benevolence. Our vernacular tracts and books have been written chiefly for the heathen. The great mass of them are controversial and didactic. Our

brethren need something more than these. Which of us has not been benefitted by reading such biographies as those of *Henry Martyn* and *Mr. Judson ;* or the stories of *The Young Cottager* and *The Dairyman's Daughter.* Let our native brethren have the advantage of a similar means of grace.

Further, pastors should be urged to make Christ more prominent in their preaching. Christ as our justification no doubt is already preached ; his divinity is preached : and in a general way all his offices, as prophet, priest, and king, are much spoken of. But let us exhibit his character and work more in detail. Let us preach Jesus, the son of Mary ; Jesus, the second Adam ; Jesus, our spiritual Head ; Jesus, our sanctification ; Jesus, our example, our Lord, our life, our hope, our all in all. There is nothing so elevating, so sanctifying, so warming to the heart, so stimulating to all the better affections of the soul, as an intimate knowledge of the Lord Jesus.

And yet all these measures, and all this preaching, will be comparatively useless, as means of increasing the spiritual power of the native Church, unless missionaries and pastors set a high example. Here, after all, has probably been our greatest error. The Shepherd must go before the sheep. We must live the doctrines we preach. In meekness, and patience, and humility, and disinterested benevolence, and prayerfulness, and zeal, and faith, and in holy familiarity with God our Father, we must be able to say, " Follow us, as we follow Christ." No power for spiritual good has God given to man, equal to that of a holy life. And it cannot be doubted that if missionaries and pastors, generally, were seen to walk continually with God, or sit daily in heavenly places with Christ Jesus, the spirituality of our native churches would soon rise so high as to make us forget the reproach of former times, and bring us a multitude of more earnest inquiries than any we have yet been familiar with.

The last thing now to be suggested, is earnest prayer for a revival. By a revival is meant such an outpouring of God's Spirit as some of us have witnessed, and as all have heard of, in other lands : not a revival, so called, which consists mainly of animal excitement, and a factitious zeal, such as from time to time has brought Christianity into reproach, and so repelled many of God's people as to make them intolerant of the very word as applied to religion : but what was experienced, in all its essential features, on

the day of Pentecost, and what has had numberless repetitions in the Church since that day. The Divine character of many of our modern revivals we trust will not be questioned, by any who read this article. It cannot be questioned by any, who, with spiritual susceptibilities, have had personal knowledge of them. Such revivals are what we want in India. On a small scale they have already been experienced in a few places. But a wide-spread work of grace, of the character now indicated, would constitute an era in the history of India's conversion.

Let missionaries, therefore, in every part of India, unitedly and singly, publicly and privately, offer earnest and persevering prayer, for a mighty outpouring of God's Spirit on the native churches. Let it not be said that there is no hope. With God all things are possible. There have been revivals—some of them very powerful—within the last fifteen years, in Ireland, in Scotland, in England, in Sweden, in Switzerland, in Germany, in America, in Africa, in Turkey, in Persia, and in other countries. Why should India be excluded from the catalogue of countries thus blessed?

J. N.

Art. VII.—BUDDHISM.

The Buddhist Religion, on account of its antiquity, and more especially from the influence it has, to an unparalleled degree, exercised over a great portion of the human race, for a period of more than twenty-four centuries, cannot fail to be a matter of intense interest to the Ethnologist, Philanthropist and intelligent and earnest Christian. No religion, either ancient or modern, has ever had such a number of adherents; and it has been asserted by many, who have, to a greater or less degree, made it a subject of study, that its theory of morality is unequalled as a human production, and must claim our admiration for the purity it enforces in thought, word and deed.

We propose from time to time to publish in this *Review* papers on the subject, from which the true nature of this Religion may be understood, and our readers enabled to judge for themselves concerning its doctrines and precepts; but on the present occasion, we can only furnish a few outlines of its establishment and history, so that the reader may have some idea of what Buddhism is, and thus be better enabled to understand the details which will subsequently be given.

The north of Hindustan, and especially the basin of the Ganges, was the cradle of civilization, science and art in the most remote ages of antiquity. Kingdoms were established, justice administered, and various systems of philosophy propounded and diligently studied, centuries before the renowned empires of Greece and Rome with their multitudinous schools of thought came into being. It was here that the Brahman religion was developed, propagated, and in course of ages, degenerated into Pantheism, with absurd and revolting ceremonies and the institution of caste.

About six centuries before the Christian era matters had come to a crisis, and the Kshattrayas, or military caste, which included the sovereign, determined to burst the shackles of caste which the Brahmans had been tightening round them for centuries. In accordance with this institution a king, however mighty and howsoever engaged, must demean himself most humbly before a Brahman beggar. It is not to be wondered at, therefore, that, should a reformation be attempted, it would emanate from the ruling caste; and although this matter might be its chief object of attack,

there were other innumerable absurdities which the reformer would unhesitatingly expose and denounce. Such an one was found at that time in the person of Prince Siddhartha, the son of king Sudodhana, who reigned at Kapilavastu near Nepal. Buddhistical annals inform us that although heir to an extensive, wealthy and flourishing kingdom, this prince at the age of twenty-nine years, forsook the world, relinquished his claim to sovereignty and resolved to seek for happiness in mental tranquillity, complete subjugation of all desire, and attainment of wisdom. For this purpose he left his palace by stealth at midnight, entered the jungle and for a period of six years lived there as an ascetic. During this period he matured his plans for future action when he should have to propound his system to the world. But the magnitude of the task and the obstacles he anticipated almost drove him to despair, so that his first resolution was to let his own system die with him; but having been assured that a few at least amongst men were wise and good enough to appreciate his teaching, he who laid claim to Omniscience, resolved to impart his doctrines to a certain person. He was then told that that man had been dead seven days. Buddha made the same mistake again; but his third-resolution was practicable since the five persons called the Pancha Warga Bhikshus, ascetics of great notoriety for their wisdom and sanctity, were still in the land of the living and residing at Benares.

On his way to that city he was accosted by an ascetic Upaka, who enquired who he was, and where, and for what, he was going. Buddha thus replied:

"I am the Universal Ruler and Omniscient;
I am superior to all Dharmas;
I have forsaken all; I have eradicated Lust, and am Free;
I am capable of proclaiming my own Wisdom;
I have no Teacher, and am Incomparable;
I have not my equal in the world of Gods;
I am the pre-eminent Teacher in the Rahat World;
I am the Perfect Allwise Buddha;
I am Unexcitable and Impassionate;
I go to Kasipura to establish the Dharma circle;
I intend to beat the Drum of Immortality in the world of Darkness.
Now, O friend, thou wilt know and honour the Universal Victor,

There are some who like me will subjugate their desires,
And through me become Victors over the Dharma of sin,
Therefore—O Upaka, I am the Conqueror."[1]

Upaka then retired to his cave and Buddha proceeded on his way to Benares, to preach his Dharma (religion) to the five Bhikshus before mentioned. On his arrival, he declared to them who he was, his attainments, and qualifications for the object he had in view. He assured them that his Dharma differed from that of all other teachers, in that it advocated neither sensual gratification nor corporeal austerities, but the Medium state of indifference to both the regulation of the motions of the mind and the discovery of the primary causes of existence and extinction, of sorrow and pleasure.

After a few objections started and answered, these five persons embraced his Dharma and desired from that day to be admitted to his priesthood under the appellation of Bhikshus. Their request was granted; and a beginning having been made, the new Teacher of the Seed Royal found a comparatively smooth path before him, so that within a very short time his adherents, both lay and cleric, amounted to hundreds of thousands, including the famous Bimbisara, king of Patna, who had been the intimate friend and companion of Buddha from his youth.

The system of Buddhism was intended to give a death blow to the assumptions of the Brahmans with regard to caste, and to effect a reformation of the Brahma religion; yet with many excisions and additions, which were gradually effected as occasion required.

Buddha denies the existence of a Creator, but not the fact of creation. Matter had a beginning, but by what means we cannot understand. The origin of animal life is ignorance! The existence of all the Hindu Deities is acknowledged, but they are inferior to Buddha; and though giants in stature and living for ages, they all are mortal, and their present state as well as their future is, and will be, the result of their own actions. They are not Saviours; there is no Saviour. *Karma*, or action is supreme and is the good or evil genius of every sentient being. Thus Buddhism teaches and advocates *Isolation;* every man is his own god or devil. He must ever bear this in mind and strive to be independent of all extraneous aids and sympa-

[1] See *Maha Wagga*, p. 2.

thies. Consequently prayer is unknown. Reverential remembrance of Buddha and his Dharma is good and should be practised, but no petition is offered to him. The orthodox formula of worship is:

"I go for Refuge to Buddha,
I go for Refuge to the Dharma,
I go for Refuge to the Priesthood."

Virtue must be cultivated and the Commands of the Decalogue[1] observed, but not necessarily in their entirety. Any number of them may be selected for observance; and the *more* the better. It is most advisable to enter the priesthood and become indifferent to pleasure and even life itself. In fact, the latter is somehow or other a complete mistake; ignorance was its parent; mutability its inseparable companion, and the only desirable thing concerning it is, *Nirwana*, (extinction ?)[2] For the attainment of this *summum bonum* of Buddhism, the four Highest Paths of Virtue, *Sowan*,[3] *Sakradagami*,[4] *Anagami*,[5] and *Arhyat*,[6] must be entered and their results severally realized. Then death will bring eternal release from all that is mutable, even if not from life itself. Buddha assured his disciples that after death he and many of them would attain *Nirwana*.

This although an impossibility now, was comparatively easy of realization in his days, because men were much wiser and better, and the pristine efficacy of his Dharma was inconceivably greater than now in its senility. In many cases, a few words from the Great Teacher were quite sufficient to introduce a man to the first of the Four Paths, and thus insure his ultimate arrival at *Nirwana*.

[1] The prohibition of (1) Killing, (2) Theft, (3) Sexual intercourse, (4) Lying, (5) Intoxicating drinks, (6) Partaking of solid food after midday, (7) Attendance at dances, concerts, and the wearing of masks, (8) Ornamenting the body with flowers, perfumes and unguents, (9) Seats above a certain height, (10) Reception of gold or silver.

[2] Many Buddhists assert that *Nirwana* is not the extinction of being, but of successive births and deaths.

[3] *Sowan* or *Srotapatti*, consists of twenty-four sections, and, when arrived at, secures exemption from more than seven future births.

[4] *Sakradagami* has twelve sections, and is followed by only one future birth.

[5] *Anagami* has forty-eight sections, and secures deliverance from any birth in a world of lust.

[6] *Arhyat* has twelve sections, and is unconnected with all sensual desire.

Buddha is generally charged with the denial of the existence of the human soul, but whether justly or no, it seems impossible now to decide, owing to the imperfection of our knowledge with regard to the whole of his utterances on this subject handed down to us in his Scriptures. He asserts that man consists of two parts, Name and Form, and gives us a most detailed description of the latter; viz., the body. But concerning each part that he severally describes, he declares that it is *Anatta* or *not* the soul (Sanscrit *Anatman*); and so with the mind and its attributes; and although we are still unacquainted with any assertions of his on the *existence* of the soul, yet the writer knows of none in which it is denied. Besides, it is evident from his teaching generally and more especially from that concerning his former births, that he believed to a certain extent in *personal identity* in a *something*, however undefinable, that had remained and come down to the very instant when he was speaking, although the body and mind had been subject to incessant changes; and therefore he could say, "I passed through innumerable stages of existence prior to this, my last one."

We are fully aware of the fact that we are provoking discussion by the above remarks; but it is what we wish as we need more information on Buddha's teachings concerning both *this* and *Nirwana.*

But the most popular subject that he taught was doubtless that relating to caste. All classes of people were delighted to hear one who belonged to the regal caste declare that such distinctions were unreal and ought to be disregarded, and that the claims of the Brahmans to almost Divine honours were a myth and should be resisted. He taught the people that henceforth there ought to be but two great classes in society—the Clergy and the Laity, and that it was their duty to burst the iron fetters of caste, embrace his doctrines and enter the priesthood, by which act they would most effectually ennoble themselves.

Buddha was a most indefatigable and methodical teacher. He ordained many thousands of Bhikshus, male and female, and sent them to all parts of India, while he, by his own example as well as precept, taught them how to preach and itinerate. And thus at the time of his death, which took place B. C. 543, at Kusinapura in Malwa, when he was at the age of eighty, and forty-five years after he began to

promulgate his Dharma, his religion had vast multitudes of adherents in almost every district of India and the surrounding countries.

Art. VIII.—THE SHIAHPOSH KAFIRS.

It is now nearly forty years since the British Government attempted a military occupation of Cabul, and yet no effort had been made for the spiritual regeneration of the Shiahposh Kafirs until the recent attempt of Mr. Downes to proceed to their country. For forty years English Christians have been cognizant of the fact that the Shiahposh are being converted to Mahomedanism by force, and their beautiful women cruelly carried away as slaves to fill the harems of Mahomedans, and yet it has failed to raise, even in Christian souls, a desire to give them the blessings of Gospel peace.

It might have been some excuse if the Shiahposh Kafirs were opposed to the introduction of Christianity; but the reverse is the case; it is well known that they are anxious for Christian instruction. In 1864 two Afghan Christians from the Church Missionary Society's Station at Peshawar proceeded to Kafiristan, and were well received. The Kafirs then asked for Christian Teachers. The frequent trials of the Peshawar Mission, in consequence of the sickness and death of its Missionaries, prevented any response being made to this Macedonian cry, although Kafiristan is within five or six days' march of our North-west frontier.

From all sides, both friends and foes, the modern Missionary is charged with a lack of enterprise and zeal, and a love of ease and the comforts of civilized life. The absence of the "martyr spirit" has been regretted even by the missionaries themselves; and whilst some have been prevented from undertaking dangerous enterprises from Providential causes, such as the claims of their present work, physical unfitness or domestic ties, there has been a general, if not uniform, desire of the missionary body to press on to the regions beyond; and not a few devoted servants of the Lord, mourning over the circumstances which tie them down to beaten tracks, have over and over again asked "who will go for us?"

It was about a year ago that God put it into the heart of one of his devoted servants to respond to what he knew to

be a recognized want in modern Indian Missions, and humbly to dedicate himself to missionary enterprise. "Here am I, send me." Mr. Downes was willing to go any where, but the strong claims of the Shiahposh Kafirs forced themselves upon his mind; the more he knew of the condition of this interesting people, the more he longed to devote himself to their temporal and spiritual good. His secret plans were made known to three missionary brethren of experience, who each and all wished him "God speed," for they recognized in Mr. Downes peculiar qualifications for so arduous an undertaking. Thirty-five years ago Captain Wood[1] wrote of these Shiahposh Kafirs, "from all that I have seen or heard of them, I conceive that *they offer a fairer field for missionary exertion than is to be found anywhere else on the continent of Asia;*" and all the information with respect to this people and country which Mr. Downes has recently published strongly confirms Captain Wood's views;—"They have no prejudices to overcome";—"The very fact of Christianity being antagonistic to Mahomedanism is a great point in our favor;"—"They pride themselves upon being brothers to the Feringi;"—"Not being under the British Government, and not living in a country filled with Europeans, will give the Missionary a great advantage." It is, therefore, evident that the country of Kafiristan is one likely to prove a fruitful field of missionary labor, and it appears to us impossible for even the most cautious mind to see anything fanatical, much less "comical," in an attempt to introduce our Christian faith amongst such a people.

After some eight months of careful thought and preparation, Mr. Downes decided to make the attempt; and having engaged an experienced guide, he crossed the British frontier on the 16th of April, disguised as a native. Objections might be raised to "disguise" as an expedient in a missionary enterprise; but, in order to avoid trouble and annoyance from Government officials, the sequel proved it to be a precaution absolutely necessary. Mr. Downes had arrived at a village some eight miles beyond the British frontier, where he and his guide had been kindly and hospitably received; preparations had been made for the night, and everything having given promise of success, Mr. Downes, although prepared for even the worst, felt

[1] *Journey to the source of the Oxus*, by Captain John Wood. New Edition, Murray, London, 1872. See page 186.

confident of the success of his undertaking. Two more nights, and he would be beyond the influence of the British Government. Five more, and he would be safely lodged amongst the friendly tribes of the Nimcha Kafirs.

Some such thoughts were doubtless passing through Mr. Downes' mind, when suddenly he found himself seized by the villagers, thrown down upon his charpoy and in a few moments bound hand and foot by the very people, who, but a short time before, had given him the salutations of peace. Was this treachery and murder, and martyrdom? No, gentle reader; it was merely the parental care of a Christian Government! An Agent of the Police had been sent by the Commissioner of Peshawar, with instructions to seize and bring back the Saheb "*alive*" if possible! The Missionary begged the villagers to let him proceed, and offered them two hundred rupees for permission to go on. But the Agent of the Police assured the unsophisticated villagers that a much larger reward would be paid if the Saheb were sent back to Peshawar, two thousand rupees! "Well," said the villagers to our Missionary friend, "you must go back, unless you have committed any great crime. Then we will *not* give you up, the rights of hospitality cannot be broken, and we will protect you." The Missionary, however, could not claim the honor of having been so incorporated into the Afghan brotherhood, and he was brought back to British territory, an *extinguished* Missionary, to be held up to ridicule by newspaper correspondents, and to be telegramed all over the civilized world.

We are glad, however, to hear that Mr. Downes' attempt has met with the uniform admiration (although not with the entire approval) of most right-minded men. He has received kindness and attention from our excellent Viceroy, and from other members of Government at Simla; but at the same time he has been distinctly told that Government will insist upon the abandonment of his scheme. The Shiahposh Kafir may still cry for Christian instruction, but the Central Asian policy of the British Government will not allow them to be christianized! The Shiahposh mother may mourn over the beautiful daughter of her home torn away from the parental roof to add to the attractions of a Mahomedan harem; but the cunningly devised policy which guides the destinies of Central Asia will have Christian Philanthropists and Missionaries wait until matters are more settled beyond our North-west frontier. Christian

Missionaries have ever shown a willingness to work in harmony with the wishes of the "powers that be"; and if there were the slightest prospect of the political horizon of Central Asia becoming less clouded, we might have felt it our duty to counsel delay. But it is well known that complications with reference to Russia, Persia, and Cabul are more likely to increase than to terminate; and that, if the Gospel is not to be preached to the Shiahposh Kafirs until Central Asia becomes more settled, it will not be accomplished until the day when the Russian Cossack shall protect the very passes and highways in which the Englishman of the present day dare not place his foot.

History can point to numerous instances of the Missionary of the Cross having been the herald of civilization. And we believe that if Mr. Downes were permitted to settle in Kafiristan, where he would have an opportunity of introducing the blessings of civilization as well as of religion, his presence in those parts would be a source of strength instead of weakness to the Indian Government. Instead of giving rise to political complications, the presence of such a man as Mr. Downes in the midst of the Shiahposh country would be likely to make powerful allies of a people who for centuries have been able to hold their mountain fastnesses against the attacks of the Mahomedan foe. We will venture to say that Shiahposh Kafirs are quite as likely to make good allies as the treacherous Sardars of Afghanistan.

If lakhs of rupees can be spent in order to conciliate the Afghans, we cannot understand why Government should prevent the risk of one missionary life in order to christianize the Kafirs. The worldly wisdom of political expediency has utterly failed in its Central Asian policy. Surely then, a little Christian and philanthropic policy is worth trying, even with a chance of failure, when its failure cannot possibly involve Government.

We believe, however, that one serious objection to Mr. Downes' expedition is the notion that, in case of his being murdered by the frontier tribes, some serious notice must be taken of it by the British Government. We cannot, of course, say what the future policy of Government may be with regard to such events; but up to the present moment, such has not been the action of our rulers.

Mr. Hayward, a member of the Geographical Society, was cruelly murdered in Chittral a few years ago. Mr. Bean, an acrobat, was assassinated at the entrance of the Tatara

Pass in 1867; and very recently an Officer in command of the Michni Fort was killed by a border tribe; and yet in none of these cases did Government think it necessary to avenge the assassination of these persons, although they were British subjects. We may be quite sure, then, that had Mr. Downes lost his life in his noble attempt to reach Kafiristan, he would have been enrolled on the list of martyrs without the flash of swords or blaze of cannon. The foolish attempt of a fanatical Missionary would have been pretty generally condemned; but not one shot would have been fired or one life ventured to avenge his death. It must, however, be remembered that both in the case of Mr. Hayward, and also in that of Major Macdonald, the murder was the result of indiscretion; both of these gentlemen being under the impression that they could treat the wild Afghan of the North with as little consideration as they would the mild Hindu of Bengal.

We sympathize deeply with Mr. Downes in his self-imposed task, and we hope he may have grace and strength, with wisdom from the Lord, to enable him to persevere in his missionary enterprise for the regeneration of the Shiahposh. It will be his duty to take all the objections and suggestions offered by Government into his serious and prayerful consideration; and if Government can be induced to withdraw its unqualified veto, he should give its recommendations serious thought. But if the Government of India place a positive prohibition upon any attempt to evangelize the Shiahposh Kafirs, it will be the solemn duty of the friends of Missions to raise their voices against so unreasonable a demand and so unchristian a measure. The "field is the world," and we cannot persuade ourselves that it is the will of God or the wish of His people that the Shiahposh Kafirs should be within some two hundred miles of our frontier without any effort being made for their evangelization.

In Mr. Downes' capture we recognize the hand of God; for this very circumstance has awakened an amount of prayerful sympathy with him, and the people in whom he is interested, which nothing but apparent failure could have called forth. We trust that he will soon be enabled to proceed on his mission of love under more favorable auspices, and have many souls for his hire amongst the people of Kafiristan.

P.

Art. IX.—NOTES AND INTELLIGENCE.

The history of religious journalism in India is not altogether encouraging to the undertaking of a new enterprise. This is a sphere of effort in which there have been many attempts, many failures, and but few successes. The state of European society in India is so peculiar—so abnormal; changes are so frequent and so great; connection with home is so close, and the means of communication so facile, that it would almost seem as if the conditions most essential to the success of any literary venture were in large measure, lacking in India. Missionary society is, to a greater or less extent, subject to the same fluctuations and conditions as all Anglo-Indian society; and, with reference to undertakings like the present, the facts that it is exceedingly limited, and composed mainly of persons already overburdened with work, must be regarded as additional disadvantages. It was therefore felt from the very outset, that any effort to sustain a religious periodical would involve no small amount of trouble and labor, and perhaps be doomed at once to ignominious failure.

The plan whose first tangible result it is now our pleasure to present to the public, has been slowly taking form for more than a year. If it be asked why, in spite of all that was seen to be unfavorable to its successful accomplishment, this work should have been entered upon, our answer is, that it was felt to be a needed work. The want of a general religious periodical, which should seek to represent the common faith of all Evangelical Christians in India, to be the exponent of their thoughts and convictions, to record the progress and results of Christian efforts, to offer facilities greater than our religious newspapers can afford, for the free discussion of unsettled questions connected with such efforts, and to be a bond of union between all believers in this land, was quite generally felt. This want has been largely expressed in private correspondence; and it was authoritatively expressed by the recent Conference at Allahabad. If such a want really exists, it is believed that it can be, and ought to be, supplied. The fact that such a periodical as the present aims to be, is felt to be needed, is at once our only apology for venturing into a field where so many have met with disappointment, and constitutes no small assurance of success.

The objects aimed at in the establishment of this Journal have already been made public, and need not here be repeated. The desire has been expressed by several, that a Monthly should be attempted rather than a Quarterly. Were there no other reasons, however, why this should not be done—which is not the case—it is believed that a Quarterly Journal will prove a more suitable organ for the accomplishment of the purpose before us, than a Monthly. Monthlies are needed, and we have them; but a Quarterly presents a better opportunity for the thorough and elaborate treatment of the subjects brought forward, and such discussions are certainly desirable. As a vehicle for the transmission of missionary intelligence, we shall not, for very obvious reasons, attempt to compete with periodicals which appear at shorter intervals. The readers of a Quarterly hardly expect to find news-items upon its pages; and while, in our review of Christian work in India, we shall note and comment upon occurrences which seem to be of importance, and thus endeavor constantly to present a faithful record of the real progress of that work, still our Journal cannot undertake to discharge the ordinary functions of a religious newspaper. The following pages are not necessarily to be regarded as a sample of what we shall always hope to accomplish in this direction.

It is a pleasant duty to record here our grateful acknowledgments to the friends of this enterprise, who have from the first given to it their sympathy, as well as more substantial aid. Whatever of success, if any, this *Review* may be able to achieve, must, in large measure, be attributed to them; without whose kind encouragement we should never have ventured upon the work in hand. We now put it forth with hope, though with hope not unmingled with fear; the warnings before our eyes are too numerous, for us not to be prepared for an issue less successful than we desire. Our confidence is in Him, to whose service from the first this effort has been consecrated; and we enter upon it with the humble prayer, that, in the work of promoting the blessed cause of Christ in India, it may prove of some slight advantage.

WE HAVE for the present Number only a few words from Burma. Our correspondent assures us, that the state of the Churches in connection with the American

Baptist Missionary Union is encouraging. There is a gradual increase from year to year, and he gives it as his opinion, that, when due allowances are made for the influences of heathenism, the general status of the Native Church will compare well with that of its more favored sisters in Western lands. The native helpers are highly spoken of; and the best of it is, that, with few exceptions, the native agents, whether pastors or itinerants, are supported by the natives themselves. The Karen Christians now build their own chapels, support their preachers, contribute towards sending the Gospel to the "regions beyond," support their schools in the jungles, and help support schools at the Central Station. There is a gradually increasing interest in the cause of education. From the Press connected with the Mission, there were issued, during the twenty-two months ending December 1, 1872, over 15,000 copies of Bibles, Scripture portions and digests, &c., and nearly 125,000 copies of books (some of them school books), tracts and the like. Five different languages are represented in these books.

RECENT EVENTS have drawn no small degree of attention to the tribes and races along our North-eastern frontier; an attention which, we trust, not even the more striking events now occurring in the North-west will be able permanently to distract. Missionary work in Northern Bengal and Assam has not thus far been found to be particularly easy, yet there are few regions where it is of greater importance. The American Baptist Missionary Union is the only Society at present occupying the province of Assam. The field of their operations extends from the Garo Hills on the Northern border of Bengal to the Naga Hills on the North-eastern border of Assam. The Mission was established in 1836. The first object in opening the Mission was to endeavor to reach Northern Burma and Western China, where, it was thought, would be found the great race of *Shans*, one branch of which,—the *Karens*,—the Missionaries had found in lower Burma and among whom they had met with wonderful success. But the ultimate design failed on account of the hostility of Northern tribes and the Missionaries were led to settle down in the beautiful Brahmaputra valley and begin work among the war-distracted, priest-ridden, opium-eating, degenerate Hindus. Here for upward of twenty years the work was

prosecuted with but scant fruit. Mission stations were established at Nowgong, at Sibsaugor and Gowhatty. The work for the first twenty or twenty-five years was confined chiefly to the people of tho plains. But about 1858 the Mikers, one of the tribes living on the Hills bordering the Assam valley on the south, attracted the attention of the Missionaries. They were found to be destitute of all the caste prejudices and bigotry of the Hindu population and consequently quite ready to receive the Gospel. Mission work was at once commenced among them. In 1867 the Garos, another Hill tribe, in a most remarkable manner, came under the influence and teaching of the Missionaries. And now the Nagas, still another Hill tribe, are receiving the Gospel with avidity.

At present, connected with the station at Sibsaugor there is a press which issues a monthly paper in Assamese, and has printed an Assamese Dictionary, the whole of the New Testament, several Books of the Old, and an Assamese Hymn Book, besides many smaller works, tracts, etc. There is also a small Native Church there, of the efficiency of which but little can be said. A school is also maintained. The work among the Nagas is superintended from this point; some forty or fifty of these people were baptized during the past year, by the Rev. Mr. Clarke, who has charge of the work among them, as also of the press. At Nowgong, occupied by Rev. Mr. Bronson, D. D., wife and daughter, and Rev. Mr. Neighbor and wife, there is a small native Church composed of converted Hindus and Mikers. Two schools are maintained, one a school for girls under the care of Miss Bronson, and a Normal School under the supervision of Mr. Neighbor. The work among the Mikers is also carried on from this station and is under the supervision of Mr. Neighbor, who sustains some twelve or fourteen schools in the Miker Hills.

At Gowhatty the work is under the supervision of Rev. Mr. Comfort who takes care of a small native Church and maintains a school besides. Miss Rankin has recently joined this station with a view to doing Zenana work in the city.

The work at Gowalpara among the Garos is in charge of Rev. T. J. Keith, who with his wife alone occupies the station. Connected with their station there are, at present, one Normal School, with an aggregate of thirty pupils; sixteen village schools with about two

hundred and fifty pupils; three ordained native preachers, and twenty-one other assistants, and over three hundred and fifty baptized converts.

In this station the efficiency of the native ministry has from the first been very marked. From these rude savage Garos have come forth several men who seem "born preachers." One man especially is strikingly effectual in his preaching and the Lord seems to own his labors wherever he goes. The school work is done almost entirely through native agency. Seventeen schools are carried on by converted Garos. On the whole, the work in Assam affords signs of encouragement.

The people of independent Sikhim, in Northern Bengal, have also been brought to general notice by the darbar recently held at Darjiling, on occasion of the meeting of the Lieut.-Governor of Bengal, and the Raja of the former country. It may be interesting to our readers to state that though the Lepchas are not a numerous race, a good deal of attention has been given to them, with the view of making them accessible to Christian and civilizing influences. Colonel Mainwaring has, for some years, been engaged in preparing a dictionary of the Lepcha tongue, which is nearly completed. Several portions of the Scriptures have been translated into Lepcha, and circulated widely among the people. The Rev. Mr. Page, of the Baptist Mission, has proved a most earnest and successful laborer among these interesting people. Last year he made an extensive preaching tour into Sikhim. Mr. Page is familiar with the Lepcha tongue, and is greatly beloved by the people. A neat little chapel has been erected by him at Darjiling for the Lepchas, and Mission work is very encouraging among them, so far as securing their attention and interest in the Gospel, is concerned. The Rev. Mr. Macfarlane, of the Scotch Established Church, has also opened schools for them in Darjiling and vicinity. The Lepchas are a most amiable race, and it is to be regretted that they are fast dying out.

The Rev. J. R. Hill, connected with the Mission of the Society for the Propagation of the Gospel at Cawnpore, has lately proceeded to Banda in Bandelkhund, to establish there a new station of the S. P. G. Before the mutiny, Banda was occupied for a short time by two native brethren, as an out-station of the American Presbyterian Mission

at Futtehpore. After the mutiny the work at Banda was not resumed, though a Catechist has been for some time sustained there by private Christians, residents of the station. There is a wide field of usefulness in Bandelkhund, where Mr. Hill is the only Missionary.

THE AMERICAN Presbyterian Mission is also extending its work to the South of the Jumna River. Three out-stations, under the charge of the Rev. J. Ulhmann of Etawah, have been opened at Oorai, Koonch and Calpi in the Jaloun district, which contains a population of more than four hundred thousand.

The Rev. Nabi Bakhsh has also been sent by this Mission to open a new Mission station at Jhansi, a civil and military station of considerable importance. The city contains a population of thirty thousand and the district of Jhansi, including Lallutpore, of two hundred and fourteen thousand. A number of independent native states adjoin or are near to the Jhansi district, as Gwalior, Duttia, Sampther, Tehri and others. The city thus furnishes an admirable centre of missionary operations, and it is hoped that an American Missionary will soon be sent there.

WE HAVE RECEIVED from the Rev. Mr. Shoolbred of Beawr, Rajputana, a letter describing a movement among the Bhámbhís of that region, for which we find a place here :—

" *Bhámbhi* is the name by which the Baláhís of the weaver class are known in this part of India. The word seems to be purely Márwárí; but of its derivation I have not been able to find a trace. As a class, they are characterized by the same thoughtfulness, shrewdness, fondness for debate, proneness to radicalism in politics and dissent in religion, which distinguished their brothers of the loom at home—characteristics chiefly due, doubtless, to their sedentary occupation, which, while it keeps the hands busy, leaves the mind free. Since the beginning of our Mission almost, we have been drawn into somewhat close relations with the Bhámbhís through an old man among them named Lálá, who was one of our early converts. His conversion was one of the few which we can directly trace to the effects of bázár preaching. The picture of the wiry, grizzled, thrummy old weaver elbowing his way, with a web of thread on his back, through the crowd around the preacher, that, planting himself in front, he might, by a series of shrewd questions, find out something about the new Saviour and salvation of which he had for the first time heard, I shall never forget; nor the enthusiasm with which he threw himself into the new faith, nor the strange mixture of childlike simplicity and fearless independence conspicuous in the fine old man's character; and which, so long as he lived, made him an example to be followed by our infant Church. Even after his death the

Bhámbhís seemed to be more or less drawn to us by the savour of his memory; and, on all occasions of a great gathering of their caste for marriage or *mausar* (feast for the dead), used to invite us, to come and address them, or bring them to the Mission bungalow that they might hear about the Saviour. More than a year ago, however, the relations subsisting between us entered on a new and interesting phase. We were surprised and gratified to receive from the headmen of the adjoining village a pressing invitation to come and conduct Christian worship among them every evening. I need scarcely say, that we were not slack to avail ourselves of so hopeful and providential an opening. One of our most earnest and enthusiastic evangelists was set apart for this special work, and threw himself into it with refreshing ardour, while the Missionaries joined him as often as practicable. A deep interest surrounded these evening services with the Bhámbhís, kept up as well beneath the dim starlight, as under the bright beams of our Indian moon. No artificial light was called in, unless when through the open door of an adjacent hovel the yellow rays of a fire, on which the household bread was being cooked, streamed out, throwing fantastic shadows on the group of swarthy figures gathered round the speaker's feet. Occasionally, too, when one of the Mission ladies came to hold a meeting with the Bhámbhí women, a lantern swung from the depending branch of a *neem* tree threw a feeble light on the scene. But a text quoted from memory, or some event in their daily life served as a theme for a short address, always leading up to the Saviour and his matchless love, as it shines from the Cross on Calvary. A brief prayer followed the address in which the whole audience usually joined, repeating sentence by sentence after the leader of their devotions, such simple petitions as became their spiritual state and wants. The numbers attending these meetings varied from ten to thirty and upwards; and sometimes swelled into quite a crowd, when joined by members of the caste from other parts of the country, whom business, or caste rites had brought to Nya Nagar. As the year advanced, three of our Bhámbhí congregation began to stand out from the rest in their eagerness to learn and resolution to embrace the faith of Christ. These were Sri Rám, the headman of one of the villages, his wife, and cousin, Rara by name. They were taken under special training, and, after several months' instruction in Divine things, having been judged by the Church to have acquired sufficient knowledge of the truth in Christ and to have given sufficient evidence of the sincerity of their desire to become his disciples, they were baptized in the presence of many of their former caste fellows. Their conduct has since been every way good and consistent. Fears were at first entertained, that the decided step taken by three of their members might have a discouraging influence on the others. But these fears proved groundless. The meetings were still kept up and the interest in them continued unabated. One bitter evening in the beginning of last cold weather, when the Bhámbhís were visibly shivering in their scant and thin cotton clothes, we proposed an adjournment to our new church, which, though quite unfinished, offered the shelter of a roof at least, and which overlooks the Bhámbhís' quarter from an adjacent height. The proposal was at once and readily adopted. The scenes at these evening meetings in the unfinished church, as revealed by the light of a powerful lamp, were most picturesque.

Seated among scattered masses of building material behind which they tried to shelter themselves from the cutting blasts of wind which freely blew through the still unglazed windows, the Bhámbhí groups listened night after night to the story of redeeming love. The first prayers which ascended from under its high arched roof to the Mercy seat in heaven were prayers in which these poor weavers joined, and they rather plume themselves on the fact, that for months before the church was formally opened, or sermon had been preached in it to native or European Christians, they had been privileged to listen to so many exhibitions of Divine love and mercy, and to spend so many half hours in the house of prayer. Since the completion and opening of the church in the beginning of March last, these evening services within its walls have been, thrice a week, kept up, and are still well attended by the Bhámbhís. A few of them have also begun to find their way to our Sunday morning vernacular service, and at our Sunday and Wednesday evening meetings for praise and worship at the Mission bungalow, they often not only quite fill the space left beyond seating our native Christians and orphan children, but, sometimes, overflow into the verandah. Three or four more of them, and these, like Sri Ram, headmen among them, seem to be drawing closer the ties that bind them to Christ and His Church, and to be about to cast in their lot with His people.

"What dimensions the movement may yet assume, or what its issue may be, we cannot even guess. But it is the Lord's own work and we desire to leave it in His gracious hand. We would only ask the prayers of all God's people, that His spirit may be so abundantly poured out, as that not only these poor Bhámbhís who are groping their way to the light, but thousands more still in the 'gross darkness' of heathenism, may be brought into His Kingdom and rejoice in the light and liberty of sons of God.

"A simultaneous movement, like that which I have tried to describe, is full of encouragement, and ought to be aimed at and sought in prayer by every Missionary of the Cross. So long as we deal only with individual and isolated inquirers, we are fighting not a losing, indeed, but a hard and uphill battle. It may be objected to such movements, that they have a tendency to bear forward on the crest of their wave, along with a true and faithful Christian membership, elements of weakness and sordid self-seeking. But the same objection has applied in all ages of the Church, and never with greater force, as we learn from the Acts of the Apostles than in its earliest days and times of greatest triumph.

"I have been led to write this hasty narrative and throw out these hints, mainly in the hope, that brethren in older and more established Missions, who have had large experience of such simultaneous movements, may be induced to come forward and give the results of their experiences and detail their most approved and successful modes of labour for the benefit of their less experienced Brethren."

We hear of a similar movement among the Dheds, a low caste, near Ahmedabad, Gujarat, where the brethren of the Irish Presbyterian Church are laboring. Many of

them seem eager to have Christian schools established among them. Some of them say that almost the whole Dhed population in that region are willing to become Christians, provided a few of their influential men will set the example. The Missionaries feel that the movement lacks the deep spiritual element which they would gladly see in it, yet they are hopeful concerning it. Ten years ago, people of the same caste in the same region exhibited a desire to become Christians, and although considerable fruit was reaped, it proved that, in many cases, the real motive for becoming Christians was the hope of being taken to a Christian village, and comfortably supported without toil! At present such sordid motives are not apparent, which is certainly a most cheering sign. Nearly sixty persons were baptized in February last. The immediate human instrumentality in this case, is the faithful work of an old convert, who has been employed among the Dheds, as a Catechist, for several years. The work began in a Vernacular school; which indeed has had but feeble life as a school; yet it would be unfair to say that the school has had much influence in the movement.

It will be remembered that about a year since, the inhabitants of a number of villages near Midnapilli, one of the stations of the American Arcot Mission, in the Madras Presidency, came over in a body to Christianity, and placed themselves under the instruction of the Missionaries. The people were, for the most part, Mala cultivators and weavers, though there are signs of a growing interest in higher classes. The movement in 1872 embraced about twenty villages and hamlets, and showed signs of spreading. As it became developed the power of persecution was, of course, felt. This was a thing to be expected. It is a cause of thankfulness, however, that so few of those who joined the Christian party have yielded to this opposition, though many, who otherwise would have joined, have been deterred from doing so. Several of the converts were assaulted and beaten by a petty Brahman official; who, failing to heed the lesson of a mild imprisonment for his offence, took advantage of the temporary absence of the Missionary last December, to commit greater atrocities, and called down upon himself a severe infliction of justice. The effect of this, on the whole, may be good, yet temporary harm was done. In all twenty-four villages have thus far come over.

Movements of a similar nature, we understand, have recently occurred in connection with the work of Missionaries in Ongole, in Bezwara in the Cuddapah district, and in the southern portion of the field occupied by the Arcot Mission. But with reference to them we have received no particulars.

The existence of the various movements now spoken of, in widely separated parts of the country, is certainly a significant fact, and one from which much encouragement is to be derived. Nations may still " be born in a day," even in India.

THE " YOUNG MEN'S FELLOWHIP" is the name, or the translation of the name, of a society resembling a Young Men's Christian Association, originated and sustained by the young men of the Canarese Church of the London Missionary Society at Bangalore. Its object is self-improvement, and the doing of good to others. The members turn their attention to Bible classes, weekly discussions and prayer meetings for mutual improvement and spiritual help, singing classes and assisting the Pastor in his visitation of the Congregation, and in preaching to the heathen. Two hundred rupees have been raised by themselves for the purchase of a room for their meeting.

THE WORK of the Methodist Episcopal Church in Bombay and vicinity, presents features of no little interest. Facts and statements respecting it have been communicated to us by one, who, though not connected with that Church, has been conversant with the work from the first. It will be remembered that Rev. William Taylor, the Evangelist, arrived in India a little more than two years ago, and engaged in Christian labor, especially in connection with the Methodist Mission in Northern India. He came to Bombay by invitation, in November, 1871, and commenced preaching in several places in that city, sometimes in English, and sometimes, through the medum of an interpreter, in Marathi. Wherever he preached, the power of the Holy Spirit was signally manifested ; some scores of persons, English and Eurasians, professed conversion. Mr. Taylor had not at the outset any intention of forming a new Church ; but after he had been preaching about three months, some of the leading converts suggested that such a movement would be desirable. There was an earnest spirit of consecration

among them, and they believed that they could work more effectively for Christ in a new organization, than in any of the existing Churches. Thus the new Church was formed, a large hall engaged and regular Sabbath services were begun. Evening meetings were also held in various parts of the city and although the freshness of the work had somewhat abated, the revival continued, and every week there were new cases of conversion. During the rains Mr. Taylor, alternating with Rev. Geo. Bowen, visited Poona and began evangelistic work there. So many were brought to Christ, that after a few months another Church was formed at that station. Near the close of 1872, in response to an appeal previously sent home, three Missionaries arrived from America to carry on the work thus begun. One went to Poona and two remained in Bombay. Soon after this Mr. Taylor went to Calcutta, but the work, both in Bombay and Poona, has continued with a steady interest until the present time; and nearly every week new cases of conversion have been reported. Several Railway Stations, where Europeans are living, have been visited from Poona and Bombay, and in at least two of these places, a very cheering work of grace has been experienced.

At present, regular services are held at three different places on the Sabbath in Bombay, and the number of communicants is nearly two hundred. The communicants connected with the new Church in Poona number more than one hundred and fifty. Many of those who have professed conversion since the beginning of this work have left Bombay, and it is not known how they are holding out. But of those who remain, the very large majority run well, and there is good reason to hope that they are born of God.

It is the purpose and aim of this Church to act more and more upon the native community. Hitherto but few natives have united with them, but many lay members of the Church are co-operating with the Missionaries, in bringing the Gospel to the heathen. During the last cold season open air preaching was maintained in several places, both in English and the vernacular, and a good number of the lay members of the Church took an active part in these services,—speaking and witnessing for Christ.

To those accustomed to the uniform methods and proprieties of most of our Churches, some of the measures introduced by Mr. Taylor, and adopted by this Church, seem

strange and inexpedient. As for instance, at the close of the regular service, an informal meeting is generally held, when those who are seeking salvation are invited and urged to stand up, and indicate their desire, so that the sympathies and prayers of the congregation may be enlisted in their behalf. While special prayer is being offered for them, some one converses in a low tone, personally with these anxious ones, giving them instruction and urging them to submit to Christ at once. Before the meeting closes, any who have found peace are invited to stand up and testify to that fact, and not unfrequently those who but an hour before arose as seekers of salvation, now declare that they have found it, and that they are reconciled to God. Immediate results are sought, and the consistent Christian lives of many who are thus brought to Christ compel us to believe, as we are far from unwilling to do, that immediate results are obtained.

Without now expressing either approval or disapproval of the type of Christian doctrine represented by Mr. Taylor and his associates, and taught by them both by tongue and pen, we can but rejoice in the results which follow their efforts, and hope that such results will be constant and abiding. This work has not escaped opposition; probably none of its friends imagined that it would. In some instances, those who might have been expected to regard the movement with approval, even if not with active sympathy, have arrayed themselves against it. Differences of opinion among Christians on points of doctrine, of order, and of procedure in Christian effort, are inevitable and not altogether undesirable. But it is every way lamentable that any who bear the name of Christ, should allow such differences to sunder them from sympathy with efforts which God has so evidently blessed as he has those of Mr. Taylor; and we fail to understand, how any such differenees can afford even a shadow of excuse for the direct opposition, not to say ridicule and abuse, whieh they seem to have provoked in some quarters whenee better things were eertainly to have been expected. The oft quoted, but hardly threadbare advice of Gamaliel to the Sanhedrim, has not yet lost its force.

From the paper prepared by Dr. Valentine of Rajputana, for the Allahabad Conferenee, we learn with considerable surprise, that some of the Home Societies have objected

strenuously to the ordination of Medical Missionaries; and that the opposition to it has hardly yet passed away. So far as the opposition is to the mere fact of ordination, we do not see that it is a matter of more than secondary importance. If a Medical Missionary feels deeply that it is his duty to preach the Gospel in connection with his work of healing, if he has the ability to preach, and finds that he is doing good in that way, it is difficult to understand how the mere want of ordination can prevent him from exercising his gifts, any more than it did Elijah the Tishbite, or John the Baptist. If, on the other hand, the Medical Missionary does *not* feel that he is thus called of God to preach, certainly any amount of ordination cannot constitute such a call, nor give him the necessary fitness. But in so far as the opposition is to the Medical Missionary's *preaching,* we confess that it seems to us exceedingly injudicious. To speak of the " subtle temptation of preaching" in any sober spirit, suggests the inference that it must be an atrocious crime to be a Missionary. To deprive a Missionary physician of the right of preaching would be most effectually to deprive him of his power of doing good. We imagine that nearly all the laborers of this class—and it is a class whose labors are no less abundant nor less effective than those of ordinary Missionaries—regard the duty of preaching as the most important which they have to discharge; and value their medical skill, not alone because it opens a door to other evangelists, or because it removes prejudice against Missionaries as a class, but especially because it opens the door to *them* personally, even more widely than it can to another; and affords them an opportunity of direct effort to secure a soul's salvation. Probably, most of them would say that the " subtle temptation," so far from being in the direction of preaching too much, and healing too little, is just the other way.

We have before us the Reports for 1872, of eight of the principal Societies and Missions, at present engaged in the work of disseminating Christian literature in India; they are, the Panjab Book and Tract Society, the North India Tract and Book Society, the Bombay and Gujarat Tract and Book Societies, and the Madras Religious Tract and Book Society. The American Presbyterian Mission of

Lodiana, the American Methodist Mission at Lucknow, and the German Evangelical Mission at Mangalore, have also presses which annually publish as much as some of the Tract Societies. These publishing bodies seem each to have a different principle of reporting their work, a fact which makes it rather difficult to present a general summary of their operations. We find, however, that exclusive of Bibles and Scripture portions, school books and periodicals, a total of about 850,000 copies of vernacular books, tracts and handbills, has been issued by the above Societies and Missions during 1872. To this must be added the books of the Christian Vernacular Education Society, which contain, many of them, no small amount of Christian instruction, and those published by Societies and Missions whose reports we have not received. Eighty-three new books, tracts, etc., together with a large number of reprints, have been published during the same period. Among all these Societies, that of Madras takes the lead. Its issues of books and tracts last year being four times as great as that of the Bombay Society, which stands second on the list. Of the matter thus circulated from Madras, over 300,000 copies were disposed of by sale. Several of the reports speak of the system of colportage in a manner to convince any doubter, if any such there be, of the value of this agency. We extract from the Calcutta Report :—

"Very much of the satisfactory result attained is owing to the successful working of the hawking scheme. During the past year, no fewer than 76,456 books and tracts have been sold by this agency." "When it is remembered that three or four years ago, as regards our smaller works, *giving away was the rule, and selling the exception,* it is a special ground of thankfulness to be able to record the sale of nearly 80,000 copies."

Dr. Murdoch is desirous of introducing, so far as possible, a uniform system of colportage. The Christian Vernacular Education Society has already received several large donations to enable it to carry on a "Colportage Department" for all India, a thing which the London Religious Tract Society does not care to do, considering that its funds can be better employed in the production of tracts. Should such a Department be formed, as is most earnestly to be hoped will be the case, the local Tract Societies will be relieved of one quite heavy charge, inasmuch as the Christian Vernacular Education Society will assume the expense of the Colporteurs.

The Report of the Gujarat Society speaks as follows :—

"The Gujarat Tract and Book Society is intended to be a directly evangelistic agency. Hitherto almost all of its publications have been specially prepared for Hindus and Mahomedans. It is now seen that, as the Native Christian Church of Gujarat increases, our Society—while continuing vigorously to circulate its tracts and books among the heathen—must not overlook the claims of this growing community."

The truth of these words all doubtless feel ; and we notice with satisfaction that the Tract Societies are moving to supply a want so urgent. In Northern India, the offer of prizes by Sir William Muir has given this work a stimulus, which, we trust, will continue to be felt long after the prizes have been awarded.

We are sorry to notice that the work of some of the Societies is crippled by want of funds ; the Report of one Society makes mention of the fact, that people give less than formerly to support it. This is as much to be wondered at, as it is to be regretted. Certainly never before has the work of those Societies been greater, either in amount or importance ; that Christians should discontinue their support at such a juncture, is almost unaccountable.

We have said nothing as yet regarding vernacular periodical literature, a matter of sufficient importance to require special notice. Numerous efforts in this line have been made in times past. The Christian Vernacular Education Society has been quite active, and has started several vernacular magazines, some of which have continued for quite long periods of time, and some are still in existence. The American Marathi Mission has long supported a fortnightly Anglo-vernacular paper, which has recently become a weekly ; during the present year a small monthly supplement for children has been added to it. The *Satyadipika*, a children's magazine, published at Bombay under the auspices of the Christian Vernacular Education Society, was a few months ago discontinued by that Society, but straightway re-appeared in the shape of a monthly of sixteen pages, for grown people, owned and edited by the Rev. Baba Padmanji, the same gentleman who had long conducted it as a children's magazine. It is certainly a most desirable thing that the native Christians should thus have their own organ, representing their thoughts and interests, and wholly independent of any foreign aid. As such we welcome the

appearance of the new *Satyadipika* and hope to see it grow and thrive. An independent and self-sustaining Christian press, is as truly a desideratum as an independent and self-sustaining Church. The Missions of the American Board in Madura, and we believe also in Jaffna, and the American Baptist Mission in Burmah and Assam, the American Presbyterian Missien at Allahabad, as well as other Missions, sustain each one or more vernacular periodicals. The American Presbyterian Mission at Lodiana has recently begun to issue a small weekly sheet in Urdu, called the *Núr Afshán,* the design of which, as stated in the prospectus, is to reach those with the Gospel to whom tracts do not find ready access. It contains religious articles, short essays on various moral and secular subjects, and a summary of current news, both Foreign and Domestic. The subscription price is only twelve annas exclusive of postage. The success achieved has been surprising. We learn that a thousand copies have been put in circulation, not only in the North-west, but also in other parts of India. This is very encouraging. The Calcutta Tract Society, however, tells with surprise and regret a different story respecting its *Zenana Magazine* :—

"Its sale, which in the early part of the year averaged 5,000, has for months back been steadily running down. We fear the present demand is not more than one-fifth of that figure. We are rather at a loss to account for this phenomenon. Probably the very large circulation of works of the pice series may, in some degree, have reduced the demand for the older work. The Magazine itself was somewhat reduced in size a few months ago ; this, too, may have had an effect on its sale. We suspect, however, that other reasons have to be taken into the account. The matter will certainly be looked into and rectified if possible."

THE STATISTICS at hand with reference to Bible circulation during 1872 are imperfect. It appears, however, that from the Depositories of the Panjab, Calcutta, Bombay and Madras Auxiliary Societies over 150,000 vernacular copies of Bibles, Testaments and Scripture portions were issued during 1872. If we allow also for the issues of the Bible in European languages, and for the work of those agencies not included in the above estimate, the total issues of Bibles or parts of Bibles in India, for 1872, would doubtless amount to more than 175,000 copies. Of these, probably by far the larger part are actually in circulation, though some copies are still in store, in Branch Depositories. This

result is considerably in excess of that for the previous year, and is in every way encouraging. By no means the least encouraging fact in connection with this work, is the willingness of the people to buy the Bible. During last year the colporteurs of these four Societies, sold more than 75,000 vernacular copies of the Bible, or parts. The brethren in the Panjab, indeed, find Bible colportage difficult. Missionaries say that the people will not buy. Two causes are alleged, besides the ignorance of the people ; the fact that for a long time they have received the Scriptures gratis; and Musalman prejudice. The Report of the Panjab Society says :—

"Our present difficulties are in a great measure only the natural result of the former very general practice of giving away, which has led to the depreciation of the books in the eyes of the people. We are convinced that by steady perseverance, the books will in a year or two meet with a fair sale in most districts in the country."

But from other parts of India, come more cheering statements. We learn from Calcutta, that, during 1872, the number of Scriptures, or portions of them, circulated by colporteurs, nearly doubled that of 1871. The Bombay Report mentions tours undertaken by several Missionaries with the express design of getting the Bible into circulation ; the tours, in the aggregate, occupied about six months, and were attended with results which, on the whole, were most encouraging; nearly 2,500 copies of the Bible and portions being disposed of, almost entirely by sale. The Madras Society, however, presents the most cheering Report, and seems to be the most efficient of all the Bible Societies in India. Tours for Bible distribution undertaken by two Missionaries in different parts of the Southern Deccan, resulted in the sale of over 4,000 Bibles and portions. One of these Missionaries says, that the Musalmans, though frequently at first bitter and loud against the Scriptures, were often induced to listen with attention and respect, and in several instances became enthusiastic in purchasing them. Colporteurs have sold nearly 50,000 books, some 10,000 more than were sold through this agency in 1871, and the total sales are more than 25,000 copies in excess of those of 1871.

In Bombay, Dr. Wilson, in behalf of the Parent Society and Bombay Auxiliary, has introduced the practice of presenting the students connected with the Bombay University with copies of the Scriptures; he recommends and

most wisely, the continuance of this benevolence, and its extension to the Universities of Calcutta and Madras. And the Madras Report states that Scripture portions have been introduced into fifty private Hindu schools, as a class-book, and that in many others they have been purchased by teachers and pupils, though they have not been read in the school.

The work of Bible revision is going on in several parts of India. New editions of the Bengali and Marathi Bibles have within a year or so been published. The Telugu Bible is now undergoing revision at the hands of a Committee appointed for the purpose from the several Missions in the Northern part of the Madras Presidency, where that language is spoken. A similar process is now going on in the extreme South of India. There are at present two versions of the New Testament in Malayalim, used respectively in the Northern and Southern portions of the Malayalim country, in which a slight difference in the use of words, idioms and forms prevails, yet scarcely amounting to a difference of dialect. A Committee composed of the representatives of the German Evangelical Mission, the Church Missionary Society, the Syrian Christians of Malabar, and the London Missionary Society, have been engaged for two years past in preparing a single version on the basis of Dr. Gundert's, which, it is hoped, will be both faithful to the original, and intelligible to all the people of Malabar and Travancore, both North and South. The first two Gospels have been completed and published, and are now being circulated for criticism by Malayalim scholars. The Gospel of Luke is also nearly completed.

In the month of August, 1869, the following very generous offer of prizes for the encouragement of native Christian authorship was made by Sir William Muir, Lieutenant Governor of the N. W. Provinces, a life-long and consistent friend of Christian Missions, and foremost in every good work :—

"The Lieutenant Governor was unable to include works of a religious character in the notification offering prizes for vernacular treatises. At the same time his Honor is very desirous of encouraging the growth of a standard Christian literature in Urdu and Hindi. He, therefore, offers in his private capacity two prizes, one of Rs. 1,000, the other of Rs. 500, for the best and next best Christian treatises which come up to the standard of the notification in respect of literary merit."

The time allowed for receiving manuscripts was extended to three years. Within that period twenty were received, of which all except two were in the Urdu language. Seven of the competitors were Missionaries, and the remainder chiefly native Christians residing in the N. W. Provinces. Twelve of the twenty essays are classed as "theological, doctrinal or didactic," and the remaining eight "historical."

Excluding a translation of Butler's Analogy Part I, by Mr. Williams of St. John's College, C. M. S., Agra, which was otherwise rewarded, and a concordance of the Holy Scriptures in Urdu by the Rev. Mr. Hoskins, American Methodist Mission, Budaon, which was not judged to fall within the scope of the notification, eighteen works remained. Of these Mr. Kempson, Director of Public Instruction, N. W. Provinces, to whom the examination of the competing essays had been entrusted by Sir W. Muir, remarks as follows under date December 25th, 1872.

"Of the eighteen remaining works none can be said to be marked by originality of thought, or to show a high degree of literary excellence. The metrical version of the Pilgrim's Progress is the best as regards idiom and adaptation. The language of all the rest of the works sent up in Urdu is more or less awkward and unidiomatic. The choice of words is not that of well-read essayists. The diction is often careless and loose, and often ungrammatical. A want of grasp and vigor marks the style. It may be said that a high degree of literary excellence is not the first essential of a Christian advocate, but it is also true that men express vigorously what they feel strongly, and want of force indicates want of feeling, as well as want of education. The result, so far as Sir William Muir's offer furnishes the means of forming an opinion, is depressing. Native Christian scholarship is shown to be at a low ebb, and the reflection occurs that until our native Christians, whether born Christians or converts, are able to express themselves with greater elegance, force and exactness, and to show proof of having profited by the wider reading and scholarship within their reach, they cannot expect to win respect or attention from their Hindu and Musalman brethren."

In acknowledging the memorandum of Mr. Kempson, his Honor approves of the above criticism in the following words:—

"Having myself gone over all the works (excepting the two Hindi ones), and already discussed with you the merits of each in separate notes, I am able entirely to concur both in your estimate of them as a whole, and in your estimate of the relative value of each.

As you have said, the result as a whole is disappointing. The highest style of composition, the fruit of original thought embodied in vigorous and polished words, is not indeed to be commanded by a prize; that must be the spontaneous work of genius. But we might

at least have expected accuracy of thought, and correctness (if not also some power and elegance) in expression.

The lesson which you have drawn of the necessity for greater efforts to train the Christian community to higher scholarship, is of the deepest moment; and I trust you will allow your remarks on the subject to be made public. Should they lead to new endeavor for invigorating the ideas of our native Christians, and endowing them with the power to express their thoughts in language at once accurate, chaste and forcible, some good result at any rate will have been gained by the offer of these prizes."

These criticisms were published in January of the present year, and either in their original form or in substance, were widely circulated in the public prints. They were read with surprise and regret by many well able to form an opinion on the general subject of native Christian authorship in the two languages mentioned, and with the feeling that the criticisms were rather too severe.

The Bishop of Calcutta referred to them at the Annual Meeting of the Society for the Propagation of the Gospel in Calcutta, on the 28th of January. He is quoted in the *Friend of India*, as saying that he did not think the result surprising. On looking over the names of those who competed, he found that they were haphazard men who went in for the prizes without having confidence in their own knowledge. He was quite certain that of the five men whom he ordained at Lahore, every one could have written far better essays than those which were sent to Sir W. Muir. He himself had seen some of their books; there was decidedly great power and considerable knowledge in them. Again, in Delhi and other places, there were Bengalis who could have given far greater satisfaction if they had entered into the competition. It is much to be regretted that the Bishop of Calcutta should have allowed himself to speak in a contemptuous tone of competitors whom he did not know. Two or three of the books to which prizes were awarded have appeared in print, or have been examined by persons competent to give an opinion of their worth. These at least do not seem to deserve the severe expressions of the memorandum. At the same time the Bishop undoubtedly did well to testify of his own knowledge that there are native Christians who are capable of far more than is given them credit for by Mr. Kempson and Sir W. Muir. A reference to the existing literature of the Urdu and Hindi languages will show that literary work of a very high standard has been achieved by men now living, both native and foreign. Maulavi

Sufdur Ali, Rev. Imad-ud-Din, Rev. Pandit Nehemiah Gore, Professor Ram Chandra of Patiali, and at least half a dozen other natives, not to speak of Missionaries at all, are well known as authors of very exceptional ability. The pages of the Christian magazines and newspapers published in Urdu bear constant testimony to the ability of native writers. It is not to be expected that a community gathered as the Christian community has been from all classes and conditions of men, and not yet having grown fairly together as a body, and profited by more than a single generation of education, should exhibit a very large proportion of highly gifted authors. Yet we believe that the native Christian community does contain a considerable proportion of such men, and has produced already a body of really admirable literature, though as yet within a rather narrow range of subjects.

And yet from one point of view the result of His Honor's generous offer of prizes was "disappointing." There was reason to hope that this offer would be responded to with eagerness by all our ablest writers, and that a series of very able treatises would be produced. This, for a variety of reasons which need not here be mentioned, was not the case. Not a single one of the well known authors named above competed for the prize. And not a single book was sent in for competition, excepting the translation of Butler's Analogy, which was so much as intended to be a work of high standard, either as to contents or execution.

This is regretted by all who are interested in the subject of Christian Vernacular Literature, equally with Sir W. Muir, and Mr. Kempson. But it hardly seems to us fair to base a sweeping criticism upon the literature, and also the scholarship of a considerable body of native Christians, as well as foreign Missionaries, upon the somewhat exaggerated defects of eighteen treatises, offered in competition for these prizes.

In spite of the fact, however, that the result of his first offer was less encouraging than he had hoped, Sir William Muir does not seem inclined to abandon his efforts. We have before us a notification, which has already been widely circulated, issued on his behalf by the North India Tract Society, to the effect that the same gentleman now offers six prizes, for the six most deserving manuscripts,

conforming to certain conditions, and presented to the Secretary of the Tract Society, before the close of 1874. The largest prize, of five hundred rupees, is to be given for the best work of a "high standard of composition, and elaborate in its treatment of the subjects;" while the remaining prizes ranging in value from one hundred to two hundred rupees, are to be awarded for the five best works which shall be "simple and elementary both as to style and matter." Writers may choose their own subjects; the only condition being that their "works must come distinctly within the limits of Christian Literature." Hindi and Urdu are the languages to be employed; the works may be either wholly original, or translations; and "there is no restriction as to the nationality or residence of the writer."

Such efforts as these of Sir W. Muir, are not only worthy of the highest commendation at all times, but are especially needed at the present time. The people of India are beginning to read, and reading matter must be furnished. The schools of the country are sending forth a host of educated young men, thus far small indeed as compared with the multitudes of the uneducated, yet yearly increasing. The native presses in their endeavor to supply the demand thus created, are issuing annually an increasing number of works. Of these the greater part, like the greater part of all the light reading of the day, doubtless falls most properly under the designation "trash;" but no inconsiderable portion of it is of a nature positively vile. Every means ought, therefore, to be taken, and that at once, to ensure the growth of a pure and high toned vernacular literature.

Such efforts are demanded no less by the necessities of those as yet unaffected by the Gospel, than by the wants of the Christian community itself. Much of the Christian literature thus far prepared consists in tracts, and similar publications, designed for the non-Christian, and not for the Christian community. But with the growing size and importance of the latter body, increasing attention must be given to the work of preparing for it good and useful books. And what needs especially to be done is to stimulate the Native Christians themselves, and to induce those among them who can write books, to throw their energies into this work. We welcome, therefore, this announcement of the North India Tract Society. Would that every province in India had its Sir William Muir!

THE WARFARE against obscene literature in India, has hardly yet commenced in earnest. It ought to be commenced at once, and we see no reason why it should not be. The language of the Indian Penal Code on the subject is sufficiently definite, and the provocation for decisive action is sufficiently great. We seem to be waiting for some one to move in the matter. Some newspaper occasionally sounds a note of warning; in a recent issue, the *Indian Mirror* mentions the fact that immoral and obscene prints imported from Germany and other countries, have been seized both at Calcutta and Bombay, and calls upon both the people and the Government to arouse themselves in view of the danger that awaits them. In the present condition of things, we hardly expect to see a great popular uprising against the circulation of bad books; and the action of the Government thus far does not seem to be remarkably vigorous. The Allahabad Conference passed a resolution on the subject; and we trust the Memorial to the Supreme Government, which it contemplated, will meet with the attention which it deserves. Yet more is needed than newspaper articles, or resolutions, or addresses to Government; without energetic action on the part of individuals little can be done. The publishers and vendors of the pernicious stuff must be ferreted out; should a few earnest men, in different parts of the country, begin to wage perpetual war against all such parties, wherever they can be found, and follow them up with prosecutions, we have no doubt that conviction would be in many instances secured, and the evil vastly checked, if not obliterated. We are glad to notice that the publishers of an obscene drama in Madras have been apprehended, and fined; this is very well, but what is one among so many? In New York City, not long ago, a young and energetic business man had his eyes opened in some way, to the enormous proportions which the trade in this sort of literature had assumed. He determined to do what he could to remedy the evil. New York is not usually a very hopeful field for the moral reformer, especially in cases where the co-operation of the civil powers is needed. But this young man succeeded in arousing public indignation through the press, in obtaining the assistance of the police and judicial authorities, and in one year was the means of performing a work of purification of no small magnitude. Obscene pictures, prints, and photographs were seized by the thousand; printed mat-

ter by the ton; stereotype plates and other material for producing such books were destroyed in large quantities, and a number of persons arrested for engaging in the nefarious business. The work is by no means regarded as accomplished; and yet the results already attained show what can be done by even one man of determination. That results of a similar nature would follow similar efforts in India, is highly probable. But where is the man of determination? The local Tract Societies are interested in the work of supplying India with a pure literature; why should they not take this matter in hand, and do everything possible to prevent the dissemination of an impure literature? They might at least appoint committees of energetic and earnest Christian men, to take the immediate direction of all such efforts. Something ought to be done, and to be done at once. A Christian preacher can hardly have a greater enemy than a bad book.

As the result of a conference of Missionaries held at the General Missionary Conference at Allababad, the Rev. Mr. Barton, of the Church Mission, Madras, drew up a scheme for a united Missionary College in Calcutta, which was submitted to representatives of the Church Mission, London Mission, the Scotch Established Church Mission and the Free Church Mission, and approved by them. The scheme proposes that, instead of each Missionary College training students for the degree of Bachelor of Arts, the training should go no further than is sufficient to enable students to pass the First Entrance Examination; and that students desiring to proceed farther in their studies should then pass into the United College, where they might qualify for the degree of B. A. It is also proposed that each Mission should appoint a Professor for the United College, and that in the event of more than four Professors being required, the additional Professor may be appointed by a mutual arrangement. The Cathedral Mission College is suggested as the place of meeting. The scheme has been sent to the Directorates of the four Societies, with the approval of their representatives in Calcutta, and replies are expected at an early date.

In North-West India, it is felt that there is a growing determination, among Missionaries, to make the Anglo-vernacular Schools more thoroughly religious and Christian.

Of late the Government curriculum, brought in by the exigencies of the Grant-in-aid system (as was naturally to be expected) has more and more pressed the Bible into the back-ground. A determined effort is being made in some of the schools, which, we trust, will prove successful, to remedy this abuse.

THE PROGRESS making in education among the Mysore Missions, is particularly encouraging. The Wesleyan Missionaries are very much gratified to see the growing value of their educational work, although they find an increasing difficulty in maintaining efficient vernacular schools. The English schools attract the best pupils. The London Missionaries have similar cause for encouragement, and find that the cause of female education is also gaining ground. There have been interesting cases of conversion in connection with both the Female Day schools and the Girls' Boarding school, under their charge at Bangalore. The Principal of their English Institution at Bangalore which educates up to the University standard, speaks as follows :—

"Our Mission Schools are gaining an influence in native society extended and deep, and at the same time thoroughly Christian in its nature. I am seriously convinced that a most powerful Christian influence is at work amongst a large number of these educated young men."

THE TRAVANCORE Government is pushing the work of vernacular education, and planting numerous schools in all parts of its territory. This course tends greatly to advance the cause of popular education, but we hear with much regret that the Government refuses native Christians admission to most of these schools *on caste grounds*, the Christians being usually of low caste origin. This bigoted and exclusive policy is a serious blot upon the administration of the country. Hitherto caste has been little observed in the indigenous village schools; pupils of different castes have often mingled in one school, and teachers themselves are from the ranks of various castes and classes. The native Christians are a loyal and industrious class, and contribute fairly to the funds of the State, yet are excluded solely on caste grounds, from the benefit of most public institutions.

EARLY IN 1871, several of the more prominent members of the native Churches in Bombay and vicinity, proposed the formation of the "Western India Native Christian

Alliance." The project met with much favor; the first meeting was held in Bombay, in March, of that year, and the Alliance became a fact. Its objects were set forth as the "maintenance and promotion of Christian fellowship, and co-operation in Christian enterprise," among members of the several native Churches in the Bombay Presidency. The first meeting was quite enthusiastic. It was resolved unanimously that the Alliance should proceed to establish a boarding school for the sons of native Christians; and that it should at once take up the work of home evangelization, and establish its first Mission at Ratnagiri; to support which an annual payment of at least five rupees, from each member of the Alliance, was promised. Moreover, in order to promote the objects of the Society, it was decided to publish a small Quarterly Magazine, in English, Marathi and Guzarati. Of these three undertakings, the last was the only one then entered upon. The polyglot magazine was started, lingered for a year, and then succumbed to "circumstances." A delegate was sent to reconnoitre at Ratnagiri, but before anything was really attempted in that direction, the American Presbyterian Mission, carrying out a plan formed long since, had a Missionary upon the ground. The boarding school has never existed, except in the resolution concerning it, which was passed at the first meeting. The Report of the General Committee, presented at the second meeting of the Alliance recently held in Bombay, is now before us. It is written in a somewhat mournful strain, in striking contrast to the grandly Apostolic style, in which some of the earlier utterances of the Alliance were composed, as if the memory of all the fine things which the Alliance proposed to accomplish and had not, weighed upon the spirits of its authors; the thought of the difficulties and discouragements with which they have found their cause surrounded seems also to have had a depressing influence upon them. The Report contents itself with re-affirming the original objects for which the Alliance was formed, recounts the obstacles which have prevented their realization, simply mentions the various efforts which have been made to promote them, and speaks modestly and hopefully for the future.

Perhaps the brethren who were instrumental in forming this Alliance, rather over-rated their strength, and underrated their difficulties. They tried to do a little too much, and failed. The experience of the past two years has taught

them their mistake ; and instead of yielding to their difficulties, and abandoning their effort in despair, the Committee evince a most commendable determination to profit by the lessons of the past, and to order their course more wisely in the future. The members of the Alliance have been somewhat embarrassed by reason of their connection with Foreign Missionary Societies. This the brethren understand as well as any one. They are already in the employ of the various missionary bodies of the Presidency. If the work of the new organization is worth doing at all, it demands the whole time and strength of those who engage in it; and any one who desires to work in connection with the Alliance, must, in order to do so effectively, dissolve his connection with his Mission. This is a thing few wish to do ; it is a thing not very heartily encouraged by the Missionaries, who naturally enough, are rather reluctant to see their well-tried helpers leaving their own service for the purpose of engaging in similar work, under the auspices of a body, which, however good its intentions, has not yet proved its ability to do anything. The Alliance is thus confronted at once by the difficulty of getting men to undertake the work, which it is proposed to accomplish. We are very glad, however, that this difficulty has, at least in one instance, been overcome, and that the Alliance now has a Missionary of its own, who will soon begin his work near Bombay. Incited by the earnest appeals, which were made at the recent meeting, for some one to labor in connection with the Alliance, a young man arose and offered to go wherever he might be sent, and receive whatever pecuniary support the Alliance might feel able to give. This offer was the occasion of much rejoicing. The young man's relations to his Mission, however, were such that he could not carry out his purpose without consulting the Missionaries and others associated with them. The result of this consultation was favorable to the execution of the plan ; the Mission was reluctant to lose him, yet would not willingly prevent him from going, if he felt it to be his duty to do so.

By means of this Alliance, some of the Christians are making the endeavour to manage their own affairs, to undertake and conduct on their own responsibility, evangelistic labor, and to do for themselves what to a great extent has hitherto been done for them by the Missionaries. Their's is an effort to secure some degree of self-support and independence on the part of the native Church. None are so

anxious to see the native church thus independent as the Missionaries; none realize so fully the importance of it. The formation of the Alliance looks in this direction. It may not fully accomplish the result aimed at; its methods may not always be the wisest and the best. Yet it is a step in the right direction, and as such, ought to be most heartily encouraged. In the instance alluded to, the Missionaries could not have taken a more consistent course, than that which they did take. The Alliance may, or may not, be able to continue their evangelist's support for any length of time. We see no good reason why it should not be. But at any rate, the movement contemplated by the Alliance is of such vital importance, that every encouragement ought to be afforded them, every facility of a fair trial of their plans be granted them, and every obstacle arising from connection with foreign Missionary Societies be, as it has been in the present instance, so far as possible removed, and the question whether or no the native Church of Western India is capable of managing its own affairs, and of carrying on Christian work without missionary aid and supervision, be brought to the crucial test of experiment. We have nothing but the heartiest sympathy for the Alliance. Its members are desirous of promoting a spirit of union and concord among all Christians; they are seeking to develop the capabilities and resources of the native Church, and to unite the different bodies of Christians in evangelistic labors among their own countrymen, which shall be independent alike of foreign aid and management. Their efforts, if vigorously persisted in, and wisely conducted, can be made of much assistance in promoting the vigor and independence of the native Church. As such, we regard the Alliance as worthy of the fullest sympathy and encouragement of all who would see the accomplishment of so desirable an end.

The Native Christians of Calcutta are now making an effort very similar to that of their Bombay brethren. Some months since a conference of English and Bengali Missionaries was held in Calcutta, to consider the question of the union of the native Churches. A proposition was made that there should be a National Christian Church of Bengal, which, as to its form of Government, should be neither Episcopal, nor Presbyterian, nor Congregational, nor Baptist, but a sort of a mixture of all four. A "bishop" was to be elected for life, but with the same powers as are possess-

ed by a Presbyterian "moderator," and the congregations were to be free to manage their own affairs. In order to make the scheme as comprehensive as possible, it was also proposed that "as a rule" baptism by immersion should be the mode of observing this ordinance. As yet, nothing has been done to carry the proposal into effect. The subject was discussed, but in a somewhat altered form, at the Calcutta Missionary Conference; and the general opinion seemed to be that the time had not come for dealing with such a question, especially in view of the fact that so very few of the native Christian Churches were self-supporting, but were still dependent on the foreign Missionary Societies. Only one church out of the nine or ten Bengali Christian Churches in Calcutta supports its own pastor. The leaders in this effort ask with a little anxiety, whether the Home Societies will continue their salaries, and, at the same time, allow them to work independently of the Societies! Our Calcutta brethren apparently want to be independent in all their relations, except the pecuniary relation. They will be very happy to manage their own affairs, and to be regarded as an independent body, provided somebody else will kindly supply the funds.

We apprehend that neither in Bombay nor in Calcutta, can efforts of this kind be crowned with a real and abiding success, until those who are making them become willing to separate themselves entirely from foreign support, and to throw themselves upon the resources of their own people. If this be what is contemplated by these movements, then certainly they are laden with promise. Sympathizing as we do with our native brethren in their endeavors to achieve a true independence, we can only hope, that their faith will be equal to the emergency, and that they will be able to take the decisive step which seems to be necessary.

In regard, however, to the constitution of the proposed Bengali Church, we confess to a feeling of doubt. It is a question whether a Church containing within itself so many and so diverse elements, would also contain the element of continuance; it is still more a question whether such compromises as this are really desirable. It may be said that on all essential matters of doctrine, the members of the proposed Church would be at one; but there are a great many matters, not strictly doctrinal, and not really essential, which are yet of considerable importance, and which are perpetually thrusting themselves forward and demanding attention,

regarding which the members of the proposed Bengali Church could not be at one. Upon such points, every Church ought to hold and express decided opinions; but this the Bengali Church could not do, without running great risk either of an abandonment of the compromise, or a quarrel, or a dissolution. Still let the experiment be tried. Should it fail, we can all learn wisdom from its failure; should it succeed, none will rejoice more heartily than ourselves.

FROM THE REPORT of the Calcutta Baptist Mission we learn that for some time past efforts have been made to secure the independence of the Churches to the South of Calcutta, and "with an encouraging amount of success. There are now six Churches having their own pastors and managing their own affairs in all matters relating to their organization as Churches of Christ. Five of the pastors were three years ago receiving an allowance of eight rupees a month from the Society. This allowance has been reduced year by year, so that each pastor only receives five rupees from the Society, with the understanding that in a few years more the Society will cease altogether sustaining the pastors." In addition to this, "they have all taken the full burden of keeping in repair the little chapels in which they meet for the worship of God."

IN FEBRUARY, Rev. P. M. Mookerjea was ordained as pastor of the Native Christian Church at Bhowanipore, near Calcutta. Mr. Mookerjea was spoken of in the London Mission Report for 1862, as an "intelligent and amiable young Brahman," who had been baptized in that year. For some years past he has been doing important evangelistic work at Cawnpore, in connection with the American Methodist Episcopal Mission; and he has began his ministry at Bhowanipore with hopeful tokens of success. The ordination service was conducted in Bengali; and Bengali Missionaries connected with nearly all the Societies took part in the services.

THE RECENTLY published Report of the Allahabad Conference contains Dr. Jardine's interesting paper on the Brahma Samaj. In a few words, he presents to us an exceedingly clear account of the early history, doctrinal status, and present condition of the Samaj. Those who may be desirous of getting a correct general idea of this movement, but

who have neither the time nor the means for looking up its history, and studying its character themselves, cannot do better than to read this paper of Dr. Jardine's. The Report of the Calcutta Tract Society for 1872 has the following remarks concerning the present condition of this body:—

"As regards the so-called 'Progressive Brahmos,' nothing very new has been evolved in their system during the year. The only thing which strikes one is the fact of a *decreasing appreciation of everything distinctly Christian.* You no more hear their kindly allusions to their 'Christian brethren.' The name which is above every name is less honored by them than it once was; it must take its place now along with that of Mahomed and Chaitanya; the Bible which was once spoken of as the best of books, is now, as a leader of the Samaj lately declared, read with about the same regard as is Shakespere, or other books. As a matter of fact the new Samaj is not advancing either in orthodoxy or in influence; the singular fact that the late census gave only ninety-two *enrolled* Brahmos of the city of Calcutta clearly indicates, when all allowances for incomplete returns are made, that this body is numerically much weaker than the world thought it to be.

"Nor is its influence upon orthodox Hindus increasing; these are beginning to regard the whole Brahmist movement with a suspicion strongly tinctured with dislike, and instead of being attracted thereto, are inclined to hug the old idolatrous system with seemingly increased devotion. The *Sanatana Dharma Rakhini Sabha*[1] has rehabilitated the old carcass. It appears to have got a new lease of life. An educated man now need not blush to call himself a Hindu—a halo of respectability has been cast around the old religion which it lacked some years before.

"Then again, the decadence of the Adi Samaj, the Society of the conservative Brahmos, has been still more marked; a prominent member of that body, backed by its venerable President, has propounded to the world the strange doctrine that Hinduism is the best religion on the face of the earth.

"The deterioration of Brahmoism is not an unmixed evil, if an evil at all. It has long stood between enquiring souls and the truth of Jesus. It has been *weighed in the balance and found wanting.* Yes, here is the one ground of hope; those who have hitherto tried this system and others of

[1] Society for the Defence of the Eternal Religion.

human devising, as they see one prop after another failing them may ultimately look to the cross and hear the soft whisper, 'Come unto me and I will give you rest.'"

Perhaps the most prominent matter among the Brahmos just now is the difference that has come to light between their leader Babu Keshab Chandra Sen and Miss Akroyd. This lady came from England some months ago, under the auspices of Miss Carpenter, with the benevolent purpose of aiding in the work of female education. The special work she wished to undertake was the training of the wives of Bengali gentlemen of English education. She thus hoped to lessen that separation in thought and taste, which must ensue where the husband imbibes the new ideas and aims characteristic of Western literature, while his wife remains at the low level of education which prevails in the zenana, perhaps attaining a desultory acquaintance with a few Bengali books, but ignorant of the new world which English has revealed to her consort. Probably Miss Akroyd hoped also to facilitate the release from the seclusion of the zenana, and the introduction into society of the native ladies she sought to instruct. How far these hopes will be fulfilled remains to be seen. A committee, composed chiefly of Bengali gentlemen, has been formed and some subscriptions have been promised. But as yet no practical beginning has been made. The school for native ladies is still a scheme. And as we said above, it has become a scheme over which a notorious dispute has arisen. It seems that the Brahmo leader, Babu Keshab Chandra Sen was on the committee for Miss Akroyd's school. But the Babu is the proprietor of the *Indian Mirror*, in the columns of which paper there have at times appeared rather strong reflections on those Bengali gentlemen, who imitate English dress and manners, but still claim to be Hindus, or, at any rate, scrupulously avoid the Brahmos. Now some of these very persons are also members of Miss Akroyd's committee, and indeed form the bulk of the class whose females she seeks to benefit. For some time past the incongruity of a committee composed of persons of such different sentiments seems to have been felt; and it has culminated in the resignation of Babu Keshab Chandra Sen. This was sent to Miss Akroyd, as Secretary of her school committee, and she, with a forgetfulness of forms of business, perhaps pardonable in a lady, without consulting the committee, accepted it with evident expressions of plea-

sure. This inadvertence has drawn down upon the female philanthropist an amount of censure from the public press, that is somewhat surprising, and which must be our justification for noticing this matter a little further. We think that Babu Keshab Chandra Sen made a mistake in joining this school committee at all. He believes in the necessity of a religious element in all education. Miss Akroyd, probably with the view of quieting native prejudice, has from the first proposed to impart secular instruction only. Although a proprietor of the *Indian Mirror*, he cannot be held responsible for its contents; yet it must be understood in some measure to represent his views. Its strictures on the portion of native society who affect English manners scarcely consist with hearty co-operation on the part of the Brahmo leader with Miss Akroyd's plan. However that may be, the manner in which the *Indian Mirror* is persecuting—no milder word would suffice—a lady who has been brought to this country from praiseworthy motives, and is endeavouring in her way to promote the good ot Hindu females, merits the severest condemnation.

It is a singular fact, that the late census only registered 92 Brahmos in the city of Calcutta. The doctrines of Brahmoism are no doubt more extensively held, but that only this small number should have professed themselves such in the census returns is significant. The Brahmos themselves seem anxious to ascertain what is their following; for an advertisement has of late been appearing in the *Indian Mirror* asking their adherents to register their names.

The question of widow re-marriage has for some time been agitating Hindu society; and in some of the larger cities, associations have been formed to promote it. A remarkable case in connection with this question occurred some time ago in Kotar, near Cape Comorin, which has given rise to a lively discussion. Apparently, the parties in this transaction were supported by no association, yet they entered upon it with a boldness which might well be emulated by reformers in all parts of India. Sesha Iyengar, a Brahman pleader, has a daughter aged thirteen, whose husband, a youth still at school, died about a year ago. The pleader being a man of ability and good sense, and naturally dreading the usual results of a life of degradation to a young widow, married her to another husband,

chosen by herself, after having issued a circular to his fellow countrymen, showing that second marriages are not in reality opposed to the most ancient regulations of the Hindu religion. A riot was raised by the neighbouring Brahmans, but the marriage was notwithstanding celebrated. Attempts were now made to put the daring innovator out of caste. The chief priest of the temple where he was accustomed to worship, petitioned the Maharaja of Travancore to prohibit his henceforth polluting (!) the temple and sacred tanks. The Raja endorsed the petition in general terms,—"it must be seen that no pollution of pagodas" be allowed; and this is at once proclaimed by beat of drum as a royal proclamation prohibiting the Iyengar from intercourse with sacred places. The case, however, was soon ventilated, and the Travancore Government was obliged by the force of public opinion to countermand the order, and dismiss the officials who proclaimed it. Sesha Iyengar still suffers, however, from the estrangement of friends and relatives, and the loss of the useful services of his washerman, barber and personal attendants. It is hoped that this case will tend to break the galling chains of caste custom, which cruelly and wickedly prohibit the re-marriage of widows.

It is high time that the work of Temperance Reform should begin in India. Many among all classes, high and low, of the European population, set an example, which is far from commendable, to the natives; the Indian Government is seeking to derive a revenue from the sale of intoxicating liquors, and is encouraging the establishment of stills; and habits of intemperance are rapidly making progress among the people. The work of reform must begin where the evil begins. We can hardly expect the natives not to follow the bad example of Europeans, when the means of doing so are within easy reach of all. Therefore, we look with much satisfaction upon the work of the "Soldiers Total Abstinence Association," which was formed at Agra in 1862, and which has just commenced the publication of a lively Temperance Monthly Magazine, called *On Guard.* It is noticed as a cause of hopefulness, that there is much less intemperance in the army now, than in 1862; and that a great deal of the prejudice and opposition which existed then have passed away. In the work of this Association, the religious element is brought prominently forward

We do not believe that there can be any permanent and general temperance reformation in any case where this element is neglected. It is to be hoped that the new magazine will be circulated widely and be the means of extending the usefulness of the Association, by making its work more generally known. It would be well, also, to form branches of the association among the employés on the different railways. We know not why this should not be done, even though the good of the army was the first object sought in its formation; that such a movement is needed among the railway people, is probably sufficiently evident to all. The work of the Association is as full of hope as it is of importance. Though designed to affect Europeans, it cannot fail of reacting with excellent effect upon the native community.

IN THE PRESENT number, we can do no more than notice the recent death of Rev. Dr. Levi Spaulding, of the American Mission in Jaffna, Ceylon. He was the oldest Missionary of the American Board, as well as the oldest Missionary in India, having joined the Mission, in connection with which his useful life was spent, in 1819. At the time of his death he was over eighty years of age.

WE BEG to acknowledge with thanks the receipt of the following Reports:—

Thirteenth and Fourteenth Reports of the Amritsar Mission of the Church Mission Society, together with other documents.

Report of the Secundra Church Mission Orphanage for 1872.

The Thirty-fifth, Thirty-sixth, Thirty-seventh, and Thirty-eighth Reports of the Lodiana Mission; and Constitution of the Furrakhabad Mission.

First General Report of the General Committee of the Kumaon Mission.

Eighth Annual Report of the Mission Stations of the M. E. Church in India.

Tenth Report of the C. M. Association, Allahabad.

Fourth General Report of the L. M. S. in North India.

Forty-eighth Annual Report of the Calcutta C. M. Association.

Report of the American Free Baptist Mission in Lower Bengal, for 1872.

Indian Report of the Orissa Baptist Mission for 1871-72.

Report of the American Evangelical Lutheran Mission in India, 1870.

Nineteenth Annual Report of the American Arcot Mission.

Report of the Madras Mission of the Free Church of Scotland for 1872.

Report of work among Caste Hindu Females; 1872, F.C.S.

Report of the L. M. S. in Southern India for 1872.

Thirty-fourth Report of the Wesleyan Mission in the Mysore Territory.

Thirty-eighth Annual Report of the American Madura Mission.

Annual Reports of the Trevandrum and Quilon Mission Districts of the L. M. S. for 1872.

Report of the Basel German Evangelical Mission in S. W. India for 1872.

Report of the American Presbyterian Kolapur Mission for 1872.

Report of the Bombay Auxiliary C. M. S. for 1872.

Report of the Irish Presbyterian Mission in Gujarat and Kattiawar for 1872, together with that of the Gujarat orphanage.

Report of the American Marathi Mission for 1872.

Minutes of the Seventh Annual Meeting of the Burmese Baptist Missionary Convention.

Thirty-fifth Annual Report of the Maulmain Missionary Society.

The Fourth and Fifth Annual Reports of the Panjab Auxiliary Bible Society, and Panjab Book and Tract Society.

Twenty-fourth Annual Report of the North India Tract and Book Society.

Forty-third Annual Report of the Calcutta Christian Tract and Book Society.

Fifty-second Annual Report of the Madras Auxiliary Bible Society, and Fifty-fourth of the Madras Religious Tract and Book Society.

Forty-fifth Annual Report of the Bombay Tract and Book Society, and Report of the Bombay Auxiliary Bible Society for 1872.

Twentieth Report of the Gujarat Tract and Book Society.

First Report of the General Conference of the Western India Native Christian Alliance.

Second Annual Report of the Committee of the Anglo-Indian Christian Union, together with other Documents.

We regret that want of space prevents us from giving a more particular notice to many of these Reports. Yet this is less to be regretted, as they have been largely circulated, and points of interest contained in them have been presented more or less widely, in the religious Monthlies and Weeklies.

Art. X.—BOOK NOTICES.

Report of the General Missionary Conference, held at Allahabad, 1872-73. London: Seeley, Jackson, and Halliday. 1873. pp. xxviii, 548.

Among the many beneficial results flowing from the recent Allahabad Conference, by no means the least is this goodly octavo; it will be the means not only of perpetuating the memory of that occasion in the minds of all whose privilege it was to be there, but more especially of extending and rendering permanent, the influence of that gathering among friends of Missions everywhere. In connection with the statistical tables which are appended to the volume, it forms a most valuable way-mark in the history of Christianity in India. The fact that the Allahabad Conference was held at all, might almost be said to mark an era in that history; the fact that so many Missionaries representing so many Societies, so many types of Christian thought, so many of the branches of the Christian Church, could, and did, gather at this Conference, is one of no small significance. Christian laborers have been brought into a union before unknown in this country. This volume may be said to symbolize the now felt and acknowledged unity of the Church in India, even in spite of its diverse forms; the very fact of the Conference whose history it gives ought to furnish a sufficient answer to the time-worn objection of Brahmists and others, derived from the existence of different "sects" among Christians. A description of a volume which has been so widely circulated is needless from us; and a review of its varied contents, is at the present time impossible. We shall probably have occasion in

future to recur to some of the papers and discussions which the Report contains; meanwhile we must content ourselves with this brief notice of a book, which to the Indian Missionary, must be regarded as well nigh indispensable. The compilers and printers of the Report have, by their painstaking care in its preparation, placed their readers under no small amount of obligation.

THE WAY, THE TRUTH, AND THE LIFE. Lectures to Educated Hindus. By Rev. Julius H. Seelye, D.D. Professor, Amherst College, U. S. A. Bombay: 1873. pp. 103.

Few men enjoy a better reputation in the United States, for thorough scholarship and intellectual ability, than the author of these Lectures. He combines, in a rare degree, profound attainments with a deep Christian experience, and an earnest sympathy for men. It was, therefore, with no little satisfaction that the Missionaries in the Bombay Presidency welcomed him among them, and saw him engaged in the work of lecturing on Christianity to the educated Hindus of Bombay and vicinity. His experience at home in dealing with questions of unbelief similar to those which are agitated among the class to whom he lectured, united with his personal qualifications to render him peculiarly suitable for this species of work. And our chief regret regarding it is, that the few weeks he passed in India could not have been lengthened into years. It is some offset to our regret, however, that he was able to prepare, at the request of some of his Hindu auditors, four of his lectures for publication; and in the little volume before us, printed for the Bombay Tract Society, at the Bombay Education Society's Press, we believe his influence will be perpetuated for many days to come. It was Professor Seelye's object in lecturing, to present the Gospel in its simplicity and yet in its fulness, to the minds of his hearers. The fidelity with which he clung to this object is apparent on every page. His introductory lecture on the "Desirable end of Progress" is not so distinctively evangelical as those which follow: yet even in this, the way to Christ as the only Saviour, is clearly shown. The tone of the second lecture, on "The Christian Religion Worthy of Examination," is admirably adapted to disarm prejudice, as well as to convince the mind. In the third lecture, Christ is presented as the Light of Life, the only Saviour from sin;

and the fourth illustrates the need of the Divine working through the sacrifice of Christ, in order to secure the salvation of the soul, shows clearly the way in which God, and God only, can forgive, and appropriately closes the series by presenting the fact of the Resurrection as the one sufficient proof that Christ is what he claims to be, and has the power which he claims to possess. Professor Seelye's style is singularly clear, direct and forcible; his knowledge of other systems of religion, especially of those existing in India, is wide and accurate, and the manner in which he handles the facts of history is admirable. Any who have acquaintances among the class to members of which these lectures were originally delivered, will do them a good service by putting this little book into their hands.

A Tract on Sacrifice. (Yajnasudhanidhi). By the Rev. F. Kittel. Mangalore: Published by C. Stolz, Basel Mission Book and Tract Depository. 1872. pp. 134.

The tone of this tract of Mr. Kittel's, like that of the preceding, is most conciliatory. Even a Hindu reader could hardly find in it anything to excite, but rather much to allay his prejudices. The argument is briefly this: it is first assumed as an admitted fact, that, for the forgiveness of sin, sacrifice is necessary; then is given a short history of sacrifice both among the Hindus and the Jews, and a description of its rites as practised by both, which, however, in either case, were found to be inadequate to meet the true end of sacrifice. Thus, the way is prepared for introducing Jesus Christ as the great Fulfiller of Sacrifices, the one to whom all sacrifices point, and himself the sufficient Sacrifice.

Mr. Kittel's original intention was to embody this argument in a Canarese tract, for the benefit of the people among whom he himself is laboring; but acting on a wise after-thought, he decided to put it forth in English, with a view to its being translated into other Dravidian tongues. To aid translators, the Sanskrit terms for most of his technical words, are given in brackets; and abundant foot-notes provide other assistance, not only to the translator, but also to the reader. We apprehend that the verifying of the positions assumed in the text, by references to the Vedas and other Hindu classics, is by no means one of the least valuable features of the book; and one which will, or at

least ought to render it more acceptable to thinking men of the Hindu faith. In its present English form, the tract is capable of doing much good, and ought to be widely circulated. And we hope it will be translated, not merely, according to its author's modest wish into the Dravidian languages of India, but into all. Our native agents would derive great profit from a careful study of it. We do not care to enter here upon a discussion of the much vexed, and apparently utterly insolvable question of transliteration; yet we regret that Mr. Kittel has adopted the system which he has. In a tract like his it would be impossible to follow the so-called "popular" system, but he adopts one which is different from that usually followed by scholars, and which is at first slightly perplexing. But this is the slightest of all slight blemishes.

YALE LECTURES ON PREACHING. By Rev. Henry Ward Beecher. New York: J. B. Ford and Co. 1872. pp. 263.

These ten lectures were delivered to the students in the Divinity School of Yale College, U. S. A. Not by one of the Professors in the Institution, but by one who has been for twenty-five years a preacher and pastor of a Church. It was a happy thought to found a lectureship, to which practical men might be invited, in order to give the students the benefit of their experience. It is of great importance, no doubt, to have the right *theory* of sermon making and preaching; and this Theological Professors are expected to teach. But not all young men can take the theory thus learned, and apply it aright in practice. Even in mechanics, where the different parts can be adjusted to each other by the line and the plummet with mathematical exactness, most machines work with considerable friction on their first trial. How much more will this be true in moral dynamics, where the agents are so imperfect, and are always meeting unexpected crooks and turns, ups and downs, in the trial trips of life. But there is still such a general similarity in the difficulties met by different pastors in their work, that the experience of one may be very instructive and helpful to others.

There are perhaps few preachers who have had a more varied experience in their pastoral life, than Mr. Beecher. He began his life-work in a small village in one of the Western States of America. There he had an opportunity

to make his blunders and correct them, to preach his crude sermons and burn them up, and to begin that course of self-education and discipline which, in a few years, brought him to the front rank among pulpit orators. But it is not every one who can analyze his experience, and draw from it the instruction it is fitted to give. Many, instead of using their mistakes as beacons for themselves and others, carefully cover them up like hidden rocks, allow others to run upon them unwarned, and even drive their own bark again and again upon the same breakers, as if shutting one's eyes could avert danger. Mr. Beecher is not afraid to speak of his past life, including its errors, and warn others off the shoals on which he touched but was not stranded.

One secret of his success as a preacher (as he himself tells us) is his knowledge of human nature. He studies men as others study books; and this he urges all preachers to do. They must study the aptitudes, the tendencies, the accessible points of their hearers, and thus learn how to reach them. These lectures are full of suggestive hints about sermon making, preaching, means of self-improvement, adaptation of effort to different classes of people, and all that helps to make the preacher and pastor more effective and successful in his work. One can hardly read them without feeling that he is learning of a master in his art. To the young they will be invaluable; and to men of years and experience they will suggest much that is useful.

One noticeable feature in the lectures is, that at the close of each the lecturer allowed the students to ask questions on the subject discussed, and thus draw him out more fully on some points. The questions and answers are given. The latter are often of that piquant kind which show the ready wit of the lecturer. We would gladly give extracts, but specimen bricks give a poor idea of a house. The best recommendation of the lectures is the book in which they are printed.

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